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THE KNOWLEDGE OF CHRIST, AND HIM CRUCIFIED,

OPENED AND APPLIED;

IN

EIGHT SERMONS

PREACHED AT THE

MERCHANTS LECTURE

AT

PINNER'S-HALL:

BY JOHN HURRION.

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BRITISH MUSEUM

TO

The GENTLEMEN, MERCHANTS *and others, who ſupport and attend the Lecture at* Pinner's-Hall.

GENTLEMEN,

THESE Sermons, the firſt fruits of my miniſtry, in your antient and publick lecture, are now, with all reſpect, preſented to your view, and devoted to your uſe and ſervice: As they were delivered in your hearing, and received with ſome approbation, and, I hope, advantage, I could be at no loſs, to whom to inſcribe them. I heartily wiſh they had been more adapted, to promote the honour of Chriſt,

Chriſt, and your ſpiritual benefit: If any thing of ſuch a tendency ſhall be found in them, it is your peculiar right; and I thought my ſelf obliged, to take this opportunity, of making a publick acknowledgement of the undeſerved reſpect you have ſhewed me, in calling me, with ſo general a conſent, to a ſtation of ſuch extenſive ſervice; and I gladly embrace this occaſion of ſhewing, at leaſt, my deſire, of being inſtrumental to promote your faith, holineſs, and comfort, that Chriſt may be magnified by you, in the ſeveral churches and congregations, to which you belong.

When I entered upon this ſubject. I had no thought of making theſe diſcourſes thus publick, but have now done it, in compliance with the repeated deſires of ſome of yourſelves, of ſeveral of my brethren in the miniſtry, and others, to whoſe judgment I thought I ought to pay a deference.

The

DEDICATION.

The knowledge of Chriſt, in his perſon, offices, and ſufferings, the ſubject of the enſuing diſcourſes, is too high and extenſive, to be comprehended, or fully declared, by any one man, and eſpecially by me.

That many others might have treated this glorious ſubject to better advantage than I have done, I readily allow; but if what I have offered may be bleſſed of God, from whom is all the encreaſe, to promote his glory, and the ſalvation of any, even of the loweſt rank, or capacity, I ſhall need no other apology for the publication of the enſuing ſermons.

They appear in the ſame method and form in which they were preached, only I have taken the liberty to enlarge ſome particulars, and add ſome marginal notes, and heads of application, which the time, and the number of ſermons deſigned, would not allow me to deliver from the pulpit.

The

The citations from ſome of the ancients, and others who have obtained a good report, thro' faith, are not produced with the leaſt view of ſetting them upon a level with the ſcriptures, or of making the dictates of fallible men the grounds of our faith; but as they chiefly relate to the explication of ſome texts of ſcripture, or doctrines of faith, and ſeem to me to be expreſſed in terms clear and ſtrong, I thought they might be uſeful, and might give a particular ſatisfaction to ſuch, who have not time and ability to converſe with ſeveral of the cited authors, to ſee the harmony and agreement among the celebrated teachers and guides of the church, in diſtant and different times and places, who held faſt and contended earneſtly for the faith once delivered to the ſaints.

In purſuing the method in which I propoſed to handle the ſubject, I could not well avoid taking notice of ſome errors and hereſies, which have been advanced

advanced of old, and of late, in oppoſition to the perſon, offices, ſufferings, and glory of Chriſt; which great truths ought to be, and doubtleſs are, dearer to every faithful miniſter of Chriſt, than his reputation, eaſe, and life.

I hope what I have wrote, is agreeable to the ſcriptures, and that if there were occaſion, I ſhould be enabled from them to maintain, for the ſubſtance, the doctrines here delivered. The faults and imperfections relating to leſs things, I queſtion not, will require your and other readers candour.

Thoſe who value reaſon above revelation, and accuracy more than truth, may, perhaps, deſpiſe the following compoſure; nor can I expect to add any thing to the learned and polite, of a better ſtamp; but ſuch, I hope, will make favourable allowances for popular diſcourſes, which at leaſt were well deſigned, and which may

be

be of ſome uſe to Chriſtians of the inferior ſort, who may receive ſome light, eſtabliſhment and comfort, even from ſuch an attempt as this. God has promiſed his word ſhall not return to him void, but ſhall accompliſh the thing whereunto he ſends it: Which, I hope, will engage the concurrence of your prayers, for a bleſſing upon this work, with thoſe of the unworthy author, who deſires to approve himſelf,

GENTLEMEN,

Your faithful, and

Moſt humble Servant,

JOHN HURRION.

SERMON I.

Preach'd *June* 21ſt, 1726.

1 COR. ii. 2.

I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified.

THIS glorious doctrine of a crucified Chriſt, which ſo much filled the Apoſtle's heart, ſermons, and writings, * deſerves our beſt regards. Whilſt to ſome it is a ſtumbling block, and to others fooliſhneſs, may it be to us, the wiſdom of God, and the power of God! but he that will be wiſe, muſt become a fool, that he may be wiſe: he muſt

* 1 Cor. i. 23, 24.

receive the kingdom of God, as a little [b] child, without diſputing, and upon truſt, from his heavenly father; for ſuch as follow Chriſt, muſt deny themſelves, and learn of him, who is meek, and lowly of heart.

The Apoſtle had declared [c] it to be the will of God, that no fleſh ſhould glory in his preſence, but that he who glorieth ſhould glory in the Lord. In conformity hereto, he ſays, in the verſe preceding my text, [d] *And I, Brethren, when I came to you, came not with excellency of ſpeech or of wiſdom, declaring to you the teſtimony of God.* It was his aim ſo to preach, as might ſave the people's ſouls, rather than ſatisfy their curioſity; he was acquainted with the writings of the philoſophers and poets, and was a thorough maſter of the *Jewiſh* learning; but laying aſide the ornaments of oratory, and fine notions of philoſophy, and avoiding the enticing words of man's wiſdom, he determined, with great plainneſs of ſpeech, to ſet forth Chriſt, and him crucified; being apprized of the excellency of his ſubject, and truſting to the infinite power and grace of the holy Spi-

[b] Mark x. 15. [c] 1 Cor. i. 29, 31. [d] 1 Cor. ii. 1.

rit,

rit, to crown his doctrine with ſucceſs; of which he had [e] great experience.

It was the will of the allwiſe God, that the goſpel ſhould be preached and propagated, without the aid of human eloquence, that ſo the truth might appear, in its own native beauty and glory, commending itſelf to every man's conſcience, in the light and power of the holy Ghoſt. The Apoſtle, therefore, as a faithful ſervant, made it his buſineſs, not to preach himſelf, [f] but Chriſt, in a plain familiar way; avoiding what was mean and indecent, on the one hand, and the pompous ſtile of falſe teachers, on the other: he well knew that the hearts and affections of the hearers were to be gained, and renewed by the power and grace of Chriſt, and not by the art and addreſs of the preacher.

The Saints at *Corinth*, and parts adjacent, were [g] enriched in all utterance, and all knowledge; the teſtimony of Chriſt was confirmed in them; ſo that they came behind in no gift, waiting for the coming of our Lord Jeſus Chriſt: and yet the apoſtle did not think it improper to make the plain

[e] Acts ix. 20, 21, 22. [f] 2 Cor. v. 4. [g] 1 Cor. i. 5, 6, 7.

preaching of a crucified Chriſt his chief concern among them, as he ſays, in the text, *For I determined, not to know any thing among you, ſave Jeſus Chriſt, and him crucified.* The Apoſtle's reſolution, not to know any thing among them, ſave Chriſt, muſt not be taken abſolutely, and in the ſtricteſt ſenſe; for, even in this Epiſtle, he writes of many other things; but what he intends by the expreſſion is, that Chriſt, and him crucified, ſhould be the main ſubject of his meditations, and preaching among them.

To know [h] here ſignifies, not barely to know, but alſo to make known, as appears from the context; where the Apoſtle ſpeaks of knowing Chriſt among them, and declaring to them the teſtimony of God, *i. e.* making Chriſt known to them. This indeed neceſſarily implies, that the Apoſtle himſelf knew Chriſt: God had revealed his Son in him. He is very unfit to preach Chriſt to others, who is himſelf ignorant of him; [i] for this end Chriſt revealed himſelf to *Paul*, that he might be qualified, to preach him among the Heathen. But, farther, *to know*, ſometimes

[h] γινωσκω. [i] Gal. i. 16.

ſignifies

ſignifies, to reſpect and love: We beſeech you, brethren, know them [k] *that labour among you, and are over you in the Lord, and eſteem them highly, in love, for their works ſake.* If we take in this ſignification of the word, it will render the ſenſe of my text more ample, beautiful and ſtrong: for then we may apprehend the apoſtle ſaying, upon mature deliberation, I reſolved to ſtudy, know, and make known, nothing ſo much as Chriſt, and him crucified, excited hereto by a high eſteem of Chriſt, and a fervent affection to him; [l] for I count not my life dear to me, ſo I may finiſh my miniſtry, to teſtify the goſpel of the grace of God.

The object of this knowledge, ſpoke of, in my text, is Jeſus Chriſt, and him crucified, the Son of God, and the Son of man, anointed to ſave loſt ſinners, by ſuffering and dying for them. The crucifixion of Chriſt has particular notice taken of it, as that which was moſt proper for him to preach, and them to hear. The Son of God, in all the glories of his divine nature, may be a delightful object to the holy angels; but to ſinners he could be only terrible, as appearing [m] in the

[k] 1 Theſſ. v. 12, 13. Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοὶ, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν. [l] Acts xx. 24. [m] Heb. i. 3.

brightneſs of the Father's glory, if he had not alſo revealed himſelf, as purging our ſins by himſelf. It was neceſſary for the apoſtle, as a miniſter of Chriſt, to remove the offence of the croſs, and make it appear, that from Chriſt's ſufferings ariſes glory to God in the higheſt, as well as the greateſt joy and happineſs to man.

The law had a ſhadow of theſe [n] good things, but yet not the very image of them, Chriſt was not then come, nor ſo clearly revealed, as he was after his death, in the preaching of the apoſtles, wherein [o] he was evidently ſet forth as crucified. The Son of righteouſneſs was formerly veiled, and hid, as the natural ſun, in a dark and cloudy day, but in the goſpel day the ſhadows fled away, and Chriſt appeared, as the ſun in a clear sky, in brightneſs and glory; and [p] with open face, we behold the glory. Chriſt and his croſs now appear'd glorious: the apoſtle had good reaſon to place his chief delight and honour, in knowing, and making them known. He does not content himſelf with ſaying, to know nothing ſave Chriſt crucified, but he ſpeaks in the ſtrongeſt terms, Chriſt, and him

[n] Heb. x. 1. [o] Gal. iii. 4. [p] 2 Cor. xiii. 18.

cruci-

crucified. The addition of the pronoun Τοῦτον, *him*, ſignifies, that he conſider'd Chriſt's ſufferings, in their near relation to his perſon and office; upon which indeed their dignity and worth depend, as may be ſhewn hereafter. Excellent is the gloſs of the judicious *Calvin*, upon my text [q]; this is a glorious paſſage, from whence we learn, what faithful miniſters ought to teach, and what we ought to employ our whole lives to learn, eſteeming all things but droſs and dung in compariſon of it. There are three things in my text, which, in the apoſtle's order, may be more diſtinctly conſider'd.

I. The knowledge here ſpoke of.

II. The object of it, or the perſon known, Chriſt.

III. The ſpecial light in which Chriſt is ſet and repreſented, as crucified.

The firſt thing to be conſider'd is this knowledge, as it includes the internal manifeſtation of Chriſt, in the ſoul, and the external revelation or making him known to others. We may conſider this knowledge as it is in-

[q] Pulcher locus, undè intelligimus, & quid docere debeant fideles miniſtri, & quid nobis diſcendum ſit, totâ vitâ, & pro quo nihil non pro ſtercore habendum. Calv. in 1 Cor. ii. 2.

ternal, in the ſoul of every true chriſtian; and here the neceſſity, nature, excellence, and uſefulneſs of this knowledge deſerve our notice. The excellency of this knowledge appears from the miſerable loſt condition of thoſe to whom the [r] goſpel is hid; ſuch as do not ſee the Son, cannot believe on him, and ſuch as do not [s] believe on him, cannot be ſaved by him: ſuch as do not know Chriſt, cannot love him, and ſuch as do not love him [t] are under a dreadful curſe: [u] eternal life is inſeparably connected with the knowledge of God and Chriſt, and therefore eternal death is the neceſſary conſequence of ignorance of them. The apoſtle's reſolution, to know nothing ſave Chriſt, and him crucify'd, may well be ſuppoſed, to ariſe from a clear conviction of the neceſſity, as well as of the excellence of this knowledge.

This alſo may be infer'd, from its being a neceſſary medium of our knowing and enjoying God. The Gentiles are ſaid not to know God, [v] becauſe they did not know Chriſt, in whom God is reconciling the world to himſelf: God gives us the know-

[r] 2 Cor. iv. 3. [s] Mark xvi. 16. [t] 1 Cor. xvi. 22.
[u] John xvii. 3. [v] 1 Theſſ. i. 5. 2 Cor. v. 19.

ledge

ledge of his glory, in the face of Jeſus Chriſt; [x] ſuch therefore who are deſtitute of the knowledge of Chriſt, cannot know the glory of God, or that which he counts his greateſt glory, *viz.* the glory of his grace, and love in our reconciliation and ſalvation. [y] *No Man knows the Father, ſave the Son, and he to whomſoever the Son will reveal him.* The Gentile world, when they knew God, (*viz.* what they could diſcern, by the light of nature, without the ſun of righteouſneſs;) they glorified him not as God, and their fooliſh hearts were darkened; all their devotions to him were to an [z] unknown God.

How needful then was it for Chriſt to reveal the Father? and how neceſſary is our knowledge of Chriſt, to our knowledge of the Father? [a] *He that hath ſeen the Son, hath ſeen the Father alſo; and he that hath not ſeen the Son, hath not ſeen the Father.* God the Father hath more clearly reveal'd himſelf, in the perſon, doctrine, and works of Chriſt, than in all the other diſcoveries, which he hath made of himſelf on earth; and therefore ſuch as know the Son beſt, know the Father.

[x] 2 Cor. iv. 6. [y] Mat. xi. 27. [z] Acts xvii. 23.
[a] John xiv. 9.

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The world by wiſdom knew not God; after four thouſand years fruitleſs enquiry; God therefore ſaw it neceſſary, to give us the knowledge of himſelf [b] in the face of Jeſus Chriſt.

He is the image of the inviſible God, the [c] expreſs image of his perſon; and therefore God reveals himſelf in Chriſt; and it is only in, and thro' him, that we come, ſavingly to know God; from whence it farther appears how neceſſary the knowledge of Chriſt is, in order to our knowledge and enjoyment of God, which is our higheſt happineſs. The knowledge of Chriſt is neceſſary, both as to the benefits we receive from him, and the exerciſe of grace upon him, and our juſtification is thro' the knowledge of him. [d] *By his knowledge ſhall my righteous ſervant juſtify many.* viz. not that knowledge which is in Chriſt, but that which we have of him. Juſtifying faith gives a knowledge of Chriſt, and therefore we are ſaid to be juſtified by his knowledge, or the knowledge of him. Our ſanctification is cloſely connected with this knowledge, but of him are we in Chriſt Jeſus, who is made

[b] 2 Cor. iv. 6. [c] Heb. i. 3. [d] Iſa. liii. 11.

of

of God to us wiſdom, righteouſneſs, ſanctification. Where Chriſt is made ſanctification, he is made wiſdom: He by the ſpirit of wiſdom makes himſelf known to the ſoul. Our eternal life depends upon this knowledge; [c] *this is life eternal, to know thee, the only true God, and Jeſus Chriſt whom thou haſt ſent.* Our conſummate happineſs, in another world, is expreſſed by our coming to a perfect man, [f] and the knowledge of the Son of God. This knowledge is alſo neceſſary, for the exerciſe of grace; faith acts not without it. [g] *I know whom I believe,* ſaid the apoſtle: faith cannot truſt an unknown perſon, tho' it can truſt him for an unknown felicity. [h] The man that had been blind, put a very proper queſtion to Chriſt, exhorting him to believe on the Son of God; *viz.* who is he, Lord, that I might believe on him? Chriſt has join'd [i] ſeeing the ſon with believing on him; they go together. Spiritual gracious deſires and breathings after Chriſt, depend upon the knowledge of him. [k] *If thou hadſt known the gift of God, and who it is ſays to thee give me to drink, thou wouldſt*

[c] John xvii. 3. [f] Eph. iv. 13. [g] 2 Tim. i. 12.
[h] John ix. 36. [i] John vi. 40. [k] John iv. 10.

have

have asked of him, and he would have given thee living water. What is not known, is not deſired. Without the knowledge of Chriſt, there is no veneration or worſhip of him. Such as ſee no [l] comlineſs in him, deſpiſe and reject him, nor is there any true repentance without it; we never [m] mourn kindly for ſin, 'till we look on him whom we have pierced: the knowledge of Chriſt is neceſſary, [n] becauſe he is the way, the truth, and the life; no man comes to the Father but by him, (and as he has told us) *If ye had known me, ye ſhould have known the Father alſo.* The light and the life by which we come to God, we derive from Chriſt, and the knowledge that we have of God is in Chriſt, who is his image, and the brightneſs of his glory.

Having ſhew'd the neceſſity of this knowledge, I ſhall next enquire into the nature of it: this I ſhall do in ſome diſtinct propoſitions concerning it.

PROP. I. It is not a carnal, fleſhly knowledge; we do not know Chriſt in a ſenſitive way; [o] he is taken up out of our ſight; whilſt

[l] Iſa. liii. 2. [m] Zech. xii. 10. [n] John xiv. 6, 7.
[o] Acts i. 9.

he

he was on earth, the *Jews* ſaw him, and converſed with him, yet they did not know him. [p] *He was in the world, and the world knew him not.* Chriſt ſays, [q] that the *Jews* neither knew the Father nor him; [r] if they had known him, they would not have crucified the Lord of glory. The apoſtle, who was ſo zealous to know Chriſt, ſays; [s] *henceforth know we him, no more after the fleſh.* Chriſt ſays, [t] *bleſſed are they who have not ſeen, and yet have believed.* And there are many who having not ſeen Chriſt this way, yet [u] love him. From the inſtances given, it appears, that there may be a gracious knowledge of Chriſt, where there is no ſenſitive knowledge of him, and alſo that there has been a ſenſitive knowledge of him, without a gracious knowledge of him.

PROP. II. This gracious knowledge of Chriſt doth not conſiſt in meer ſpeculation, ſuch as reaſon, and external revelation can furniſh us with, under the common illuminations of the holy Spirit. [v] *The evil ſpirit*

[p] John i. 10. [q] John viii. 19. John xvi. 3.
[r] 1 Cor. ii. 8. [s] 2 Cor. v. 16. [t] John xx. 29.
[u] 1 Pet. i. 8. [v] Acts xix. 15.

ſaid, Jeſus I know. The devils believe and tremble, tho' they cannot love: their capacities are larger, activity greater, time and experience longer, than ours are; therefore it may be reaſonably ſuppoſed they have more of this ſpeculative knowledge, than we; yet they do not know Chriſt, in a gracious manner, therefore the gracious knowledge of him is ſomething different, from what ariſeth from the uſe of meer reaſon, and external revelation: many have had this barren ſpeculative knowledge, [w] who have been ſhut out of the kingdom. This knowledge is ſomething more than common illumination, ſuch as the holy Spirit works in the minds of many, who periſh. We read [x] of ſome who were once enlightned, and who have taſted of the heavenly gift, who yet it is ſuppoſed, may fall away; and elſewhere ſome who have eſcaped the pollutions of the world thro' the knowledge of Jeſus Chriſt, are repreſented as overcome, and turning from the holy commandment, and their latter end is worſe than their beginning; and therefore they had not that

[w] 2 Pet. i. 8. [x] Heb. vi. 4.

knowledge of God and Chriſt, to which eternal life is annexed.

PROP. III. This gracious knowledge is a real ſpiritual revelation, and diſcovery of Chriſt in the ſoul by the holy Spirit. Thus *Paul*, when he was converted, [y] had Chriſt revealed in him, and not barely externally revealed to him. Knowing the neceſſity, nature and excellency of this, he pray'd for the *Epheſians*, [z] that God would grant them, (*viz.* a larger meaſure) of the ſpirit of wiſdom and revelation, in the knowledge of him. [a] It is the work of that glorious divine perſon, the holy Spirit, to take of the things of Chriſt, and ſhew them unto us. This is the [b] unction which we have from the holy one, from God the holy Spirit. He [c] cauſes us to behold the glory of the Lord, and changes us into his image: Chriſt ſays, *I know my ſheep, and am known of mine.* [d] He has no ſheep but what know him.

PROP. IV. Tho' the knowledge be real, yet it is different from what it ſhall be hereafter. [e] On earth it is mediate, we ſee thro' a glaſs: in heaven it is immediate, there

[y] Gal. i. 16. [z] Epheſ. i. 17. [a] John xvi. 14.
[b] 1 John ii. 20. [c] 2 Cor. iii. 18. [d] John x. 14.
[e] 1 Cor. xiii. 12.

the

the ſaints ſee face to face. On earth it is imperfect, it is thro' a glaſs, darkly, and but in part; but in heaven it is perfect, *viz.* as much as our capacities can receive. In the preſent ſtate, the views are often interrupted, [f] Chriſt ſtands behind the wall, and looks thro' the lattice. Sometimes [g] the chriſtian ſees the king in his beauty, at other times he hides his face, and then he is troubled. But in heaven, [h] the redeemed are ever with the Lord, and always beholding his glory. Here we have a ſight of Chriſt only by faith, hereafter the ſaints ſhall ſee him with the eyes of their bodies, as well as the eyes of their minds. Chriſt's glorified body will be a pleaſing object for the fleſhly eyes of the ſaints; *with theſe eyes ſhall I ſee God*, ſaid *Job* [i]. This will be an elevation of ſenſe into an inconceivable glory. *Stephen* had this part of heaven, here upon earth: [k] He ſaw Jeſus, ſtanding on the right hand of God; but he was then on the borders of that happy ſtate, which all chriſtians ſhould look and long for, ſeeing the knowledge of Chriſt there, ſo much tranſcends what we have in

[f] Cant. ii. 9. John xvii. 7. [g] Cant. iii. 12. [i] Job xix. 25. [h] 1 Theſſ. iv. 17. [k] Acts vii. 55, 56.

this

this life, not barely as it has now been repreſented, but abundantly more.

PROP V. This gracious knowledge may be ſingled out, and diſtinguiſhed from other knowledge by its effects. I ſhall here only mention ſuch, as taken either ſingly, or together, prove the knowledge to be gracious, and ſuch as will be followed with eternal life.

1. Such as know Chriſt, truſt in him; they commit their ſouls to him, and reſt and rely upon him, by faith, for life and ſalvation. *I know whom I have believed*, (ſaith the apoſtle.) [l] *I am perſuaded that he is able to keep what I have committed to him againſt that day.* The *Epheſians* [m] are another inſtance of this; *in whom ye truſted after that ye heard the word of truth.* Such as graciouſly know Chriſt, ſee merit and grace enough in him, to place a dependance upon, and therefore to give up themſelves to him.

2. Such love him. It is impoſſible to know Chriſt, and not to love him: a ſoul ſavingly enlightened, ſees him to be fairer than the ſons of men, and altogether

[l] 2 Tim. i. 12. [m] Epheſ. i. 13.

lovely. The beams of the ſun of righteouſneſs kindle a flame of love in the heart; when the underſtanding is opened the heart burns. In this the true Chriſtian's knowledge is diſtinguiſhed from that of others; they may look and wonder, but only the Chriſtian looks and loves.

The apoſtle *Paul* at his converſion, [n] found love in his heart to Chriſt, at the ſame time when he had faith in him, and ſo do all other Chriſtians, tho' ſome may not be ſenſible of it.

3. This knowledge engageth the perſon to obey Chriſt. *Hereby do we know that we know him, if we keep his commandments. He that ſaith I know him, and keepeth not his commandments is a liar, and the truth is not in him,* ſaith the ſcripture. [o] Faith without works is a dead faith, and knowledge without obedience, is an empty knowledge, it is a mere lie, nothing but ignorance in God's account. Gracious knowledge reaches the heart, and molds it to obedience; *ye have obeyed from the heart,* ſaith the apoſtle to the believing *Romans*. [p]

4. This knowledge changes the ſoul into

[n] 1 Tim. i. 14. [o] 1 John ii. 3, 4. [p] Rom. vi. 17.

the

the image of Chriſt. The degrees are different, in different perſons, but [q] the truth of the change is found in all, who ſavingly know Chriſt. [r] If any man be renewed in knowledge, it is after the image of him that created him.

5. This knowledge makes the Chriſtian ardently deſire an encreaſe, yea the perfection of this knowledge, we may take *Paul* for an inſtance: He knew Chriſt, at his firſt converſion, and that ſo as to count thoſe things loſs for him, which before had been his gain; but not ſatisfied with his preſent meaſure, he ſaith, (many years after) [s] *that I may know him*; and aſpires to the heavenly viſion. *If by any means I might attain to the reſurrection of the dead.* We may ſafely ſay, ſuch is the amiableneſs of the object; as that man never knew Chriſt, who is ſatisfied with any meaſure of knowledge of him, whereto he can reach in this world.

6. This knowledge humbles the ſoul, and exalts the Saviour. That knowledge which is only notional, puffeth [t] up, and makes men proud and ſelf-conceited. But a ſpi-

[q] 2 Cor. iii. 18. [r] Coloſ. iii. 10. [s] Phil. iii. 10, 11.
[t] 1 Cor. viii. 1.

ritual view of Chriſt diſcovers ſo much glory in him, and vileneſs in the beholder, as cauſes him to abhor himſelf, and ſo have high thoughts of his Saviour. When the prophet ſaw the glory of Chriſt, he was ſtruck with a ſenſe of his own loathſomeneſs, [u] *Woe is me, I am undone, I am a man of unclean lips. My eyes have ſeen the King the Lord of hoſts.* The ſun beams, which ſhew the glory of that body, where they come, likewiſe diſcover the uncleanneſs of a room, into which they penetrate: in like manner, this ſpiritual knowledge at once manifeſts Chriſt's glory, and the Chriſtian's deformity; and upon comparing the one with the other, he cannot but with *Job* ſay, behold, *I am vile, what ſhall I anſwer? I abhor my ſelf, and repent in duſt and aſhes.* [v] How unworthy am I of ſuch a Saviour, and how mean and unworthy of his acceptance are my beſt ſervices!

The next part of my deſign is to ſhew the excellency of this knowledge, to ſtir up our gratitude for what we have received, and our zeal to gain more of it. It is this ſets the Chriſtian above the flatteries and frowns

[u] Iſa. vi. 5. [v] xlii. 5, 6.

of

of the world, arms him againſt the rage of Satan, and the terrors of death. Death has an angel's face to him, who knows that his Redeemer lives, and that when he appears, he alſo ſhall appear with him in glory. A ſight of Chriſt has made ſome court death, kiſs the ſtake, and ſing in the flames. This knowledge is much deſpiſed by men, full of themſelves, and ſtrangers to Chriſt, but the eminent apoſtle *Paul* ſtiles it excellent, and counts all things but loſs for the ſake of it. This knowledge is the privilege and the delight of the moſt excellent creatures, the ſaints on earth, and the glorified ſaints and holy angels in heaven: it is the medium, thro' which we come to ſee the moſt glorious excellencies of God, in the face of Jeſus Chriſt: it is a means of working in us ſome reſemblance and likeneſs to Chriſt, in his imitable perfections; which is called [w] a being changed into the ſame image: it is introductive to the beatifick viſion, or that ſtate where the ſaints behold Chriſt's glory, and ſee him as he is; for the change into the divine image, by beholding the glory of the Lord, is from glory to glory. On theſe, and

[w] 2 Cor. iii. 18.

many other accounts, it is the moſt excellent knowledge, diligently to be ſought, and highly to be valued. For a fallen ſinful creature, there is no knowledge like the knowledge of Chriſt: there is no other knowledge can make him ſafe, and happy without this; and nothing can make them miſerable who have it.

According to my firſt propoſal, I am now to conſider this knowing of Chriſt, as it means the making him known to others. This is what the apoſtles and primitive preachers were much engaged in. We may ſee their heads and hearts were in it, they made it their main concern, and not an accidental buſineſs. We are told, [x] that *daily in the temple, and in every houſe, they* (*viz.* the apoſtles) *ceaſed not to teach, and to preach Jeſus. Philip* [y] went to *Samaria*, and preached Chriſt to them. *Paul* not only was much in preaching Chriſt himſelf, but rejoiced in others doing it, tho' they did it in oppoſition to him. And there was ſufficient reaſon for this joy, that Chriſt was made known, ſeeing the knowledge of him is ſo neceſſary, ſo uſeful, and excellent, as has

[x] Acts v. 42. [y] Acts vii. 5.

been

been obſerved: in him are all the treaſures of wiſdom and knowledge: God moſt clearly reveals himſelf in Chriſt, all our ſpiritual riches and comforts are laid up in him, and by the knowledge of him, and faith in him, we come to ſee and enjoy him. Take away the knowledge of Chriſt, and what a dungeon would the world be to the Chriſtian; what a ſorrowful miſerable creature muſt he be: it is reported that the people ſaid, it were better the ſun ſhould not ſhine, [z] than that *Chryſoſtom* ſhould not preach; much rather may we ſay, it were better the ſun ſhould not be, than that Chriſt ſhould not be preached and made known; [a] ſeeing without him men ſit in darkneſs and the ſhadow of death, and [b] where there is no viſion the people periſh.

APPLICATION.

All that I ſhall farther add at this time, is a ſhort reflection, upon the obvious uſe and improvement, which we ſhould all make of this doctrine and example, *viz*, to eſteem,

[z] Clark in Chryſoſt. life. [a] Matth. iv. 16.
[b] Prov. xxix. 18.

ſtudy, know, and make known Chriſt, and him crucified; this ſhould be the center, in which all the lines of our contemplations ſhould meet. How abſurd would it be for a Chriſtian, to grow weary of Chriſt, or make that the matter of his preſent neglect, which is the delightful entertainment of all the redeemed in heaven, whoſe buſineſs, and whoſe bleſſedneſs it is, to be with Chriſt for ever, to behold his glory. Did the apoſtle prefer this knowledge before all other things, and ſhall we prefer all, or any other things to this? Did we know and enjoy Chriſt more, how active would it make us in his ſervice, how zealous for his glory, how impatient of the diſgrace, which men full of themſelves, but empty of Chriſt, are caſting upon him. Did we know him as God manifeſted in the fleſh, and [c] feel the power of his reſurrection, being made conformable to his death, how would it provoke every one of us to ſay, he is my God, and I will exalt him! and whilſt by others he is evil ſpoke of, by us he would be glorified, and then the Spirit of God, and of glory, would reſt upon us. *Paul* was a pattern, and example to

[c] Philip. iii. 10.

all

all ſucceeding miniſters, in determining not to know any thing, ſave Jeſus Chriſt, and him crucified, and in reſolving to glory in nothing, ſave in the croſs of Chriſt: If this was to be a fool for Chriſt's ſake, it were well if we were all ſuch; but ſurely it would be rather a ſhame, for a miniſter of Chriſt, to be aſhamed of his maſter, or forget his commiſſion, and leave Chriſt out of his ſtudies and ſermons. Did [d] *Auguſtine* throw by his beloved *Cicero*, becauſe he could not find the name of Chriſt there; and ſhall we reckon that a burden, which *Paul* counted a favour, to [e] preach the unſearchable riches of Chriſt?

Finally then, let us all, miniſters and people, reſolve, thro' divine aſſiſtance, to know nothing in compariſon of Chriſt, and him crucified.

[d] Et hoc ſolo in me tanta flagrantia refrigebat, quod nomen Chriſti non erat ibi; quoniam hoc nomen ſecundum miſericordiam tuam Domine, hoc nomen ſalvatoris mei, filii tui, in ipſo adhuc lacte matris, tenerum cor meum piè biberat, & altè retinebat. *Aug. Confeſſ. L.* 3. *C.* 4. [e] Epheſ. iii. 8.

SER-

SERMON II.

Preach'd *July* 5th, 1726.

1 Cor. ii. 2.

I determined to know nothing among you ſave Jeſus Chriſt, and him crucified.

IN theſe words, (as was formerly obſerved) three things may be more diſtinctly taken notice of; the knowledge itſelf; the object of this knowledge; and the ſpecial light in which the object is placed, as crucified. The neceſſity, nature, and excellence of this knowledge, were formerly inſiſted upon. The next thing to be conſider'd is, the object of this knowledge, (or the perſon known) Jeſus Chriſt: but who ſhall undertake this work? the majeſty and glory

glory of Chriſt infinitely tranſcend our higheſt apprehenſions, and beſt expreſſions. How ſhould a dim taper be equal to the ſun, or our narrow thoughts comprehend him who makes, upholds and comprehends all things; and before whom, all the inhabitants of the world, are as nothing, leſs than nothing, and vanity? [a] *Who hath aſcended up into heaven or deſcended? who hath gather'd the wind in his fiſts? who hath bound the waters in a garment? who hath eſtabliſhed all the ends of the earth? what is his name, or what is his Son's name, if thou canſt tell?* [b] This text,

[a] Prov. xxx. 4.

[b] *Pool*'s Annot. *Dutch* Annot. *Junius* and *Trimel. Cartwright* in loc.

Habemus etiam apertum & perſpicuum teſtimonium diſtinctionis perſonarum & quod filius Deo Patri aequalis, & conſubſtantialis ſit. Lavater in loc.

Quod nomen eſt ejus, & quod nomen eſt filii ejus? horum duorum, quae in extremo commemoravi unum retulit ad patrem — & alterum evidenter ad filium, cum ait, aut quod nomen eſt filii ejus. — Propter caetera quae de filio magis intelliguntur, hoc eſt, quis aſcendit in coelum & deſcendit; quod Paulus ita commemorat, qui deſcendit, ipſe eſt, & qui aſcendit ſuper omnes coelos. — *Auguſtin.* epiſt. 49. T. 2. (mihi) 203.

Apertiſſimè hic Deo tribuitur filius de quo varia ſuggeret. Dorſchaeus notatu digna. 1. nomen Dei & filii ejus ab Agure copulari. 2. Et utrumque pariter eſſe ineffabile & inexplicabile. 3. Utrique tribuit & co-exiſtentiam, & omnipraeſentiam, (per aſcenſum in coelum & deſcenſum) & omnipotentiam & creatoriam atque conſervatoriam majeſtatem. Et 4. Patri & Filio &

as

as ſome think, is applied to Chriſt in the [c] new Teſtament. The name of the Son of God is here ſet in equality with that of the Father, and both declared to be alike ineffable. Co-exiſtence, omnipreſence, and omnipotence are equally aſcrib'd to them, (in aſcending, deſcending, gathering the winds, bounding the waters, and eſtabliſhing all the ends of the earth.) But, at the ſame time, as this unity of nature, power, and perfection is apply'd to them, the text aſſerts a diſtinct perſonality; *what is his name*, (*viz.* the Father's) *and what is his Son's name*, (*viz.* Chriſt's) *if thou canſt tell?* Chriſt himſelf ſays; [d] *no man knoweth the Son, but the Father.* Who can by ſearching find out God, who can find out the Almighty unto perfection? but ſhall we therefore ſit down diſcouraged, and proceed no farther? is it not eternal life to know Jeſus Chriſt? are we not commanded to grow in grace, and in the knowledge of him? and is there not a [e] promiſe, that the

ὁμουσίαν tribuit & ἰδιάζειν (diſtinctionem perſonalem) Calov. apud Poli ſynop. critic.

—— *Prov.* xxx. 4. What is his name, or what is his Son's, name, if thou canſt tell? He was therefore the Son of God. and he was incomprehenſible even then, before his incarnation, Dr. *Owen* againſt *Biddle*, c. 7. p. 177.

[c] John iii. 13. Eph. iv. 10. Matth. xi. 27. [e] John xvi. 14.

holy

holy Spirit ſhall receive of the things of Chriſt, and ſhew them to us? has [f] he not been prayed for, as a Spirit of wiſdom and revelation in the knowledge of Chriſt? and [g] alſo obtained by babes, becauſe it ſeemed good in God's ſight?

In obedience to the divine command, and with dependance upon the grace of the Father, and the teachings of the holy Spirit, let us then purſue our enquiries, concerning the object ſet before us, in the text, *viz.* Jeſus Chriſt. If the repreſentation of him in the [h] buſh to *Moſes*, required ſuch veneration and reſpect. With what holy awe, ought we to ſpeak, and hear of Chriſt himſelf! before whom all the glorious ſpirits above bow with the moſt profound reverence. The object is too high, and too holy to be trifled with.

In diſcourſing upon this head, I ſhall ſum up my thoughts in diſtinct propoſitions, which I ſhall endeavour to explain in their order.

PROP. I. The doctrine of Chriſt, God manifeſted in the fleſh, has great certainty in it,

[f] Epheſ. i. 16, 17. [g] Matth. xi. 25. [h] Exod. iii. 5.

and

and yet 'tis hard to be underſtood. [i] *Great is the myſtery of godlineſs, God was manifeſted in the fleſh.* The reality of this event is here aſſerted, *God was manifeſted in the fleſh*; [k] *the word was made fleſh and dwelt among us*; [l] *God ſent forth his Son made of a woman, made under the law.* All therefore, who allow the ſcripture teſtimony, cannot modeſtly call the truth, or reality of Chriſt's incarnation into queſtion; but of this I ſhall have occaſion to ſpeak more largely hereafter. Chriſt's aſſuming our nature was a certain real thing; yet it muſt be owned, it was a wonderful myſtery, that God ſhould be manifeſted in the fleſh. A myſtery is a hidden ſecret thing, which 'tis hard to penetrate into, or fully to underſtand. Such is the doctrine of Chriſt God-man; our underſtanding is too ſhort to fathom this great deep; this infinite and glorious object dazles and overpowers the moſt piercing apprehenſion. Chriſt is the brightneſs of the Father's glory, manifeſted in the fleſh; but he who ſhall attempt to comprehend this object, in the narrow bounds of his own reaſon, will ſoon

[i] 1 Tim. iii. 16. [k] John i. 14. [l] Gal. iv. 4.

find

find his thoughts confounded, ſwallowed up and loſt. And whilſt he profeſſes to be wiſe, may be left to manifeſt his own folly, as a juſt correction of his pride and arrogance. Could *Moſes* only ſee his back parts? and do the holy Angels, who have ſo long ſtudied this myſtery, in the realms of light, yet deſire anew to look into it? and ſhall man who cannot comprehend himſelf, comprehend the great God and Saviour, whoſe very love paſſes knowledge? Chriſt the hidden wiſdom of God, in a myſtery, is an object too glorious and immenſe, for us to ſearch out to perfection: We may know him apprehenſively, but we can never know him comprehenſively. [m] *It is as high as heaven, what canſt thou do, deeper than hell, what canſt thou know? the meaſure thereof is longer than the earth, and broader than the ſea.* And can we be ſo vain, as to pretend to graſp the infinite object within the narrow ſpan of our reaſon, or to think that even faith itſelf, which ſees but thro' a glaſs darkly, ſhould get a full and comprehenſive view of him? but tho' we cannot penetrate into all the deep things of the incarnate God, yet we are

[m] Job xi. 83.

bound

bound to believe the incarnation; becauſe God has ſo plainly told us, [n] that the Word was made fleſh, or was made in the likeneſs of men.

PROP. II. The words Jeſus Chriſt, ſignify the incarnate God and Saviour, or that perſon, who, being God, became man to redeem and ſave us. The name Jeſus was given to the Meſſias, to ſignify the glorious work which he ſhould accompliſh; [o] of ſaving his people from their ſins. And leſt the Saviour ſhould be taken for a meer man, [p] we are expreſly told, that he is Emanuel God with us, God and man, or God in our nature. [q] The Word that was with God the Father, as a diſtinct perſon, and was God of the ſame eſſence with the Father, was made fleſh, and dwelt among us, that is became incarnate. This is that wonderful perſon, God and man united. The word Chriſt ſignifies anointed. Among the *Jews* it was cuſtomary to anoint prieſts, and ſometimes prophets, and kings; our Redeemer was anointed, [r] by the Father, to preach gladtidings to the meek; he was [s] anointed with

[n] John i. 14. Philip. ii. 7. [o] Matth. i. 21. [p] v. 23.
[q] John i. 1, 14. [r] Iſa. lxi. 1. [s] Heb. i. 9.

the oil of gladneſs above his fellows; God gave him the Spirit without meaſure. Chriſt's human nature was filled with, and aſſiſted by the holy Spirit, far above what any other [t] perſon ever enjoyed. God anointed Jeſus of *Nazareth*, with the holy Ghoſt, and with power; he gave him authority and ability for his great work; conſecrated, and ſet him apart, to be prophet, prieſt, and king.

But here a queſtion may ariſe; ſeeing in Chriſt there dwelt the fulneſs of the Godhead bodily, what need was there for him to be thus anointed, with the holy Ghoſt, and with power? To which it may be anſwer'd, that as the Son and Spirit are co-eſſential, their works *ad extra* are undivided; ſo that there was a concurrence of the Son, and the Spirit in that power wherewith Chriſt's human nature was anointed: But yet this anointing may be peculiarly aſcribed to the holy Ghoſt, to ſhew the validity of Chriſt's miſſion. God the Father gave him the higheſt marks of his approbation, by pouring out his Spirit upon him; he calls him, [u] *my elect in whom my ſoul delighteth, I have put my Spirit upon him.* God giveth not the Spirit by meaſure to him.

[t] Acts x. 38. [u] Iſa. xlii. 1.

The [w] Father loveth the Son, and this is the reaſon aſſigned, in that very text, where Chriſt is ſaid to be anointed, with the holy Ghoſt, and with power, [x] for God was with him. Farther, this anointing, may be aſcribed to the holy Spirit, to manifeſt the real diſtinction, among the divine Perſons in the Trinity, and alſo the glory of God, the holy Spirit; the diſtinct perſonality of the Father is diſcover'd in his act of anointing our Saviour. The diſtinct perſonality of the Son is manifeſt, in his taking our nature, and dwelling in it. The diſtinct perſonality and glory of the holy Ghoſt appears, in all that divine power, wiſdom and grace, which he exerted in, and by the Redeemer, in his conception, at his baptiſm, in his preaching, miracles, death, reſurrection, and aſcenſion.

PROP. III. From eternity Chriſt was a real and glorious Perſon. This, as I apprehend, is ſignified in thoſe words of his. [y] *Now, O Father, glorify thou me, with thine own ſelf, with the glory, which I had with thee before the world was.* Theſe words, *the glory which I had with thee, before the world was*, denote, that Chriſt had not only a perſonal exiſtence, but alſo a perſonal glory before

[w] John iii. 34, 35. [x] Acts x. 38. [y] John xvii. 5.

the

the world was. This perſonal glory of Chriſt was diſtinct, but not ſeparate, from that of the Father: It was diſtinct for Chriſt himſelf had it, and yet not ſeparate; for he had it with the Father, before the world was. This would be ſtrange language, if applied to a divine power, or property, diſtinguiſhed from, and ſpeaking to God; and ſtill more unintelligible, if apply'd to the Father, ſpeaking by that power: For then it would be, the Father praying to himſelf, to glorify himſelf, with himſelf, with that glory, which he himſelf had with himſelf, before the world was. If Chriſt utter'd theſe words as Man only, then it would follow, that the human nature had a glory before the world was, and conſequently exiſted before the world was; from eternity, which is contrary to the whole current of ſcripture. But the ſenſe is more eaſie and clear if we underſtand Chriſt ſpeaking of [z] himſelf, as the ſecond Perſon in the Trinity, ſet up from everlaſting, as Mediator. Now praying as Mediator, and high Prieſt, that the glory of his divine Perſon might be more clearly manifeſted, and that his human nature, to which he was now

[z] Prov. viii. 23.

actually united, might enjoy all that glory, which from eternity was deſigned for it.[a]

The glory of his divine perſon Chriſt really had from eternity, and could never loſe it, or part with it, without ceaſing to be God. If then Chriſt prayed for that glory, the reſtoration of it can only mean the manifeſtation of it. As Chriſt glorified the Father, not by making any additions to his eſſential glory, but by making known his glorious perfections, counſels, and works; ſo the divine Logos, the eternal Son of God, might be glorified, by the Father, as manifeſting the glory of his perſon, office, and work, as God-man, mediator. Chriſt was from all eternity the glorious God, this glory of his

[a] He (Chriſt) had a peculiar glory of his own with the Father before the world was; and this was no other, but that eſpecial exaltation, which he had, when he was ſet up from everlaſting, as the foundation of the counſels of God, for the ſalvation of the church. In thoſe eternal tranſactions that were between the Father and the Son, with reſpect unto his incarnation and mediation, or his undertaking to execute and fulfil the eternal counſels of the wiſdom and grace of the Father, there was an eſpecial glory which the Son had with him. The glory which he had with the Father before the world was. For the manifeſtation hereof, he now prays, and that the glory of his goodneſs, grace and love, in his peculiar undertaking of the execution of the counſels of God, might be made to appear. Dr. *Owen* of Chriſt's perſon, p. 21.

God-

Godhead by his humiliation was notdiminiſhed and leſſened, but obſcured and hid; and therefore he pray'd that he might be received by the Father, and openly declared to the world to be the Son of God; or that the glory of his Godhead might ſhine forth in his perſon as Chriſt, God-man. If he had not a divine being, how could he have a divine glory before the world [b]?

The Son, as a divine perſon, exiſted from eternity, and (as ſome think) was from everlaſting ſet up as God-man, mediator. [c]

Chryſoſtom ſeems to refer the glory, which Chriſt prays for, wholly to his human nature; [d] "he ſpeaks here, (ſays he) of the in-

[b] Dr. *Manton* on Chriſt's eternal exiſtence. p. 86.

[c] As Chriſt ſince the incarnation, is the mediator incarnate, ſo before the incarnation, he was the mediator to be incarnate; he was deſign'd, and accepted, to be mediator from eternity, *Jeſus Chriſt yeſterday, and to day, and for ever.* Heb. xiii. 8. *Norton*'s orthodox evangeliſt, p. 41.

Optat — ut divina majeſtas, quam ſemper habuerat, nunc refulgeat, in mediatoris perſona, & in carne hominis, quam induerat. Inſignis locus, quo docemur, Chriſtum minime eſſe novitium, vel temporalem Deum. Nam ſi æterna fuit ejus gloria, ipſe quoque ſemper fuit. Adde quod inter ejus & Patris perſonam manifeſta hîc diſtinctio ſtatuitur. Unde colligimus, non modo æternum eſſe Deum, ſed æternum quoque Dei ſermonem, ex Patre ante ſecula genitum. Gloſſæ ord. in loc.

[d] Vide *Chryſoſt.* in loc.

carnation, ſeeing the human nature was not yet glorified, neither had put on incorruption, nor was aſcended to the regal ſeat. Therefore he doth not ſay upon the earth, (*viz.* glorify me upon the earth) but with thy ſelf." But he doth not tell us, how Chriſt's human nature could properly be ſaid to have had this glory with the Father, before the world was, before it did exiſt. How could the glory be enjoy'd, before the ſubject of it had a being. And therefore it could not be the glory of his human nature only, which Chriſt intended. By what has been ſaid, I hope it may appear, what the glory is, for which Chriſt prayed; but if that were not known, yet this I think is evident from the text, that from eternity Chriſt was a real and glorious perſon, which is the thing I undertook to prove. [e]

[e] 'Tis ſuppos'd, and I think generally allow'd, that he who ſpeaks in this text, is a perſon, diſtinct from the Father, but what kind of perſon he is, has been the ſubject of much debate. The *Socinians*, who allow Chriſt no exiſtence before he was conceiv'd in the womb of the Virgin, underſtand it of a meer human perſon, deſiring now actually to enjoy that glory, which he had in the decree and appointment of God before the world was: But the text ſpeaks nothing of a decree, but of a perſon, actually poſſeſs'd of glory, before the world was. Nor can the words, [τῇ δόξῃ ᾗ εἶχον παρὰ σοί] with *the glory which I had with thee*, be properly apply'd to the decree; they evidently ſpeak of a glory actually enjoy'd, before the

Our bleſſed Saviour is alſo repreſented, as a glorious perſon, before his incarnation,

world was. Believers are ſaid to have a building of God, an houſe not made with hands, eternal in the heavens. 2 *Cor.* ii. 5. But it is not ſaid, that they had it, before they exiſted. Grace was given in Chriſt Jeſus before the world began, 2 *Tim.* i. 9. To give, ſignifies the act of the giver; to have, ſuppoſes the being and act of the receiver. A deed of gift may be made to a perſon, before he exiſts, but the gift, or thing given, cannot be enjoy'd by the perſon, before he exiſts.

The *Arrians*, to avoid the force of this ſcripture, as a proof of Chriſt's proper divinity, have advanced the pernicious invention of the pre-exiſtence of Chriſt's human ſoul, ſuppoſing, that therein he had a glory with the Father, before the world was, and that Chriſt now pray'd, that his whole ſoul and body might enjoy in heaven, that glory, which (as they ſay) his ſoul had long enjoy'd, before his incarnation: But from what text of ſcripture can they prove the pre-exiſtence of Chriſt's human ſoul? Till ſuch proof be produced, 'tis to be look'd upon as a meer human invention, and may be rejected as ſuch. To ſay, that what is ſpoke of the *Meſſias* antecedent to his incarnation, muſt be underſtood of his pre-exiſtent human ſoul, is to beg the queſtion, ſeeing thoſe attributions might be made, to the divine Logos, the Son of God, as Redeemer and Mediator, ſet up from everlaſting.

There are others, who ſuppoſing that the inferior characters cannot be aſcrib'd to the divine Logos, and alſo to evade this teſtimony for his real perſonality, as God, have reviv'd the ancient imagination of an angelick or ſuper-angelick ſpirit, created or begotten of God, in ſome unknown moment of eternity which is ſuppos'd to have been the ſubject of this glory, before the world was; which glory being laid aſide for a time, he now prays for the reſtoration of it. This notion may pleaſe ſuch, who are fond of human ſchemes, and clear ideas, deſtitute of ſcripture proof. But *to the law*, and *to the teſtimony, if they ſpeak not according to this word, it is becauſe there is no*

in theſe words of the apoſtle, 8 "*You know* "*the grace of our Lord Jeſus Chriſt, that*

light in them. Iſa. vii. 20. Therefore till ſome clear ſcripture evidence be brought, to ſupport the notion, it may be look'd upon, and treated as the fiction of a warm imagination, ſuited chiefly, whether deſign'd or not, to weaken the proofs of Chriſt's deity and perſonality, as God, drawn from his antemundane exiſtence, operations, and glory. If it ſhould be ſaid, that the inferior characters could not belong to the divine Logos, but as united with a created nature; it may be anſwer'd, that before that union, they might be apply'd to him, with regard to what was to be hereafter. In many ſcriptures things are ſpoke of, by way of anticipation: So Chriſt ſaid in the verſe preceding that under conſideration, *I have finiſhed the work thou gaveſt me to do*; tho' it was not then actually accompliſhed. In like manner, Chriſt is repreſented ſaying, before his incarnation, *My heart is like wax, it is melted in the midſt of my bowels. Thou haſt brought me into the duſt of death.* Pſalm xxii. 14, 15. If what was proper to a fleſhly body, is here aſcrib'd to Chriſt, ſo long before he had one, why might not the characters, proper to Chriſt's inferior nature, be apply'd to him, before that nature, or any part of it, was aſſum'd by him. There are two things, which taken together, may much help us in underſtanding the text under conſideration. What the glory was, which Chriſt had, before the world was; and what the glory is, wherewith he was crowned, after his death. It may be ſuppos'd, that the glory, which the Father gave him, after his ſufferings, was the ſame glory, which he pray'd for, ſo far as is conſiſtent with his own words. *The glory which I had with thee before the world was.*

It was the ſame perſon, who was in the form of God, and in the form of a ſervant, who was humbled, and highly exalted; could this be a ſuper-angelick ſpirit? could a creature be in the form of God? that is true God, as the form of a ſervant ſignifies a true or real man: and if it was the divine Logos,

" tho' he was rich, yet for your ſakes he be-
" came poor." He was, from eternity, in

who made himſelf of no reputation, and was afterwards highly exalted; why ſhould it be thought improper, for him to deſire the glory, any more than to undergo the abaſement? Chriſt never parted with his eſſential glory, as God, during his humiliation; nor could there be any additions made to it in his exaltation; but as, in the former caſe, it was eclips'd and hid; ſo in the latter, it was more clearly manifeſted, and made known: *in that day*, (ſaith Chriſt, *viz.* after my reſurrection) *ye ſhall know that I am in my Father, and the Father in me*, John xiv. 20. Among men Chriſt had in great part conceal'd his glory; he did not commonly appear in his godlike majeſty, his Father moſtly treated him on earth as a ſervant, and a ſufferer: upon his finiſhing his work on earth, we may ſuppoſe him praying to the Father, that he might no longer be treated as an inglorious man, but as his belov'd Son, and as God, one with the Father; that in his reſurrection, aſcenſion, abode in heaven, and manifeſtation in the world, he might be attended with thoſe honours and glories, which became the Mediator of the new covenant, and the eternal Son of God, full of power, wiſdom, grace, and truth, and all divine perfections. This agrees very well with the ſenſe of that eminent divine Mr. *Charnock*, (reconcil. pag. 265) that the glory which Chriſt pray'd for, was that of his Father's acceptance of him, and delight in him, as Mediator, which glory he always had with the Father; for as he was ſet up from everlaſting, ſo he was always the Father's delight. If theſe remarks be juſt, the ſenſe of Chriſt's words will appear conſiſtent and clear, without ſuppoſing him to have had a ſoul or ſuper-angelick ſpirit, before the world was, and without referring the glory, which he then had, to the divine decree, as ſeveral have done. who deny the real perſonality of the Word, or divine Logos.

§ 2 Cor. viii. 9.

the

the form of God, and had all the riches of the Deity in himſelf. *Iſaiah* ſaw his glory, and ſpoke of him, [h] of that glory which he had with the Father, before the world was; not the glory of a phantaſtick ſuperangelick ſpirit, which the ſcripture knows nothing of; but the glory of the Son of God, who was [i] in the form of God, and being ſo, was, by the Father, ſet up from [k] everlaſting, as Mediator and Saviour. He was God-man elect, contracted to human nature, tho' not then united to it; for he did not, 'till the fullneſs of time, take the manhood into union with his divine Perſon. But he bore the perſonage of God-man, to uſe Dr. *Goodwin*'s words.

The [l] prophet *Iſaiah* ſtiles him, the everlaſting Father; it may be, as taking upon him, from eternity, the character of a Saviour, who ſhould bring many Sons to glory. And this was the work, not of a divine property or power, but of a divine Perſon, endow'd with underſtanding and will, and fatherly affection towards thoſe who in time were to

[h] John xii. 41. Iſa. vi. 1. [i] Philip. ii. 6.
[k] Prov. viii. 22, 23. [l] Iſa. ix. 6.

be

be his ſeed, the travel of his ſoul, in which he ſhould be ſatisfy'd. The prophet [m] *Micah* ſpeaks of this glorious perſon, as one whoſe goings forth have been from of old, from everlaſting: perſonality, and perſonal operation, are here aſcribed to him, and both are eternal, or from everlaſting.

Chriſt himſelf who beſt knew, ſaid, [n] *No man hath aſcended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.* It was in that nature he deſcended, in which he was then in heaven, when theſe words were ſpoke, and therefore it was not the human nature, which came down from heaven; for that was not then in heaven. It muſt be then as God, that he came down from heaven, and was then in heaven.

Chriſt indeed calls himſelf the Son of man, but affirms that of himſelf, which could belong to him only as the Son of God, that is to be in heaven, and on earth at the ſame time. The words, [*the Son of man*] as one of the ancients [o] obſerves, do not mean the

[m] Micah v. 2. [n] John iii. 13.

[o] Υἱὸν δὲ ἀνθρώπου, ἐνταῦθα οὐ τὴν σάρκα ἐκάλεσεν, ἀλλ' ἀπὸ τῆς ἐλάττονος οὐσίας, ὅλον ἑαυτὸν, ἵν' ὅπως εἶπω, ὀνόμασι, νῦν, καὶ γὰρ ὅπως ἦν αὐτοῦ πολλάκις μὲν ἀπὸ τῆς θεότητος, πολλάκις δὲ ἀπὸ τῆς ἀνθρωπότητος, τὸ καλεῖν. *Chryſoſtom.* in loc.

fleſh,

flesh, but by the lower substance, he intends his whole self; for this is his manner to name himself, sometimes from his divinity, sometimes from his humanity. [p] That which is

[p] A late Author, (*vide* Appeal to a *Turk* or *Indian* pag. 141, 142.) understands the last cited scripture, as speaking of the very same being, the self-same intelligent principle, that acted in the body, and conversed with man, that was before in heaven; and appeals to his friend, a *Turk* or an *Indian*, whether this be not the plain and obvious sense of many of these scripture passages. To serve this hypothesis, he has misrepresented the sacred text, by rendering it, *No man has ascended up to heaven, but he that came down from heaven, even the Son of man, who was in heaven.* And having cited two or three other texts, with an air of assurance he says, can any thing be more plain, than it is from these words, that the intelligent principle, that was then in the body, and convers'd with them, was not then with the Father, was not then in heaven, and yet had been with the Father in heaven before it came into the world? but these words, which he renders the *Son of man which was in heaven*, ought to be render'd the *Son of man who is in heaven*, as our translators have done ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. Thus the same writer useth the expression, *the Son of man, who is* ὁ ὢν, *in the bosom of the Father, John* i. 18. and elsewhere. *Revel.* i. 4, 8. iv. 8. ὁ ὢν, is render'd, which is, in contradiction to ὁ ἦν, which was, and ὁ ἐρχόμενος, which is to come. Christ being in the body, says the Son of man, is in heaven; our author says, he had been in heaven, but was not then in heaven, when in the body, and when he conversed with these men: but 'tis no wonder, if he, who has treated the person of Christ, with so much injustice, should offer such abuse and violence to his words. The learned Dr. *Wallis* has observed, [letter third postscript p. 57.] that ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς, in its full

called

called the communication of properties, ſome ſeem to diſlike, but nothing is more

emphaſis, is, that being over all, or the ſupream being, God bleſſed for ever. It may be urged, that ſuppoſing Chriſt had a pre-exiſting ſoul, before he was incarnate, therein he might properly be ſaid to come down from heaven, and to aſcend up into heaven; but with what propriety could it be ſaid, that, as God, he came down, and aſcended up into heaven? It may be replied, with the ſame propriety as God is ſaid to go down, to ſee what was done at the building of *Babel*, *Gen.* xi. 5. and to ſee the ſin of *Sodom*, *Gen.* xviii. 21. and to come down to deliver his people out of the hands of the *Egyptians*, *Exod* iii. 8. Aſcending and deſcending, as to local motion, cannot be proper to an omnipreſent Being, but where God peculiarly works, or manifeſts himſelf, there he is ſaid to be. The Son of God is ſaid to come down from heaven, when, in a wonderful manner, he was made fleſh, or manifeſted in the fleſh, and to aſcend to the preſence of God, for us, as our advocate and interceſſor. And farther if it be improper to ſay, that the Son of God, meaning the divine Logos, with what propriety could Chriſt ſay, when on earth, the Son of man which is in heaven? how could the ſame perſon ſay, that the only begotten Son, if only a creature, and then on earth (ὁ ὢν) is, or exiſts, in the boſom of the Father? Becauſe, as *Theophylact* has obſerved, Chriſt is one hypoſtaſis, is one perſon, conſtituted of two natures; therefore all thoſe things which belong to the human nature, are affirmed of the Word, and thoſe things which belong to the Word, are attributed to the man: ſo in this place, the Son of man is ſaid to deſcend from heaven, becauſe the hypoſtaſis, the perſon, is one; moreover, leſt, when you hear, that he deſcended, you ſhould think, that he is not in heaven, he ſaith, he who is in heaven: don't ſuſpect that I am not there, becauſe I have deſcended, but I am here bodily preſent, and there I ſit with the Father as God.

plain

plain in ſcripture than this, that what belongs to either nature is aſcrib'd to his perſon, of which I ſhall have occaſion to give divers inſtances hereafter. This appears from [q] *Theophylact* to be no novel opinion, and it may be vindicated from exceptions made againſt it.

Chriſt ſays alſo of himſelf [r] *then I was by him, as one brought up with him, and I was daily his delight, rejoicing always before him.* Here is the perſon of the Son from eternity with the Father, and the Father and the Son mutually delighting in each other. If ſuch things are here affirmed of this wiſdom, as can belong to none but a real divine glorious perſon, with what propriety could it be ſaid, that a divine power or property was by God, as one brought up with him, and that it re-

[q] Ἀλλ' ἐπεὶ μία ἡ ὑπόστασις ἦγεν ἓν πρόσωπον ἦν ὁ Χριστὸς ἐκ δύο φύσεων σύνθετος, τὰ τῦ ἀνθρώπυ ὀνόματα λέγονται ἐπὶ τοῦ λόγυ, καὶ πάλιν τὰ τοῦ λόγυ τῷ ἀνθρώπῳ προσιθενται. ὅτως ὢν κάνταυθ' ὁ υἱὸς τοῦ ἀνθρώπυ λέγεσθαι κατελθεῖν ἐξ ὐρανοῦ ὡς ἑνὸς ὄντος τοῦ προσώπυ, καὶ μιᾶς τῆς ὑπεςάσεως, εἶτα ἵνα μὴ ἀκύσας ὅτι κατέβη, νομίσῃς ὡς κατελθὼν οὐκ ἦν λοιπὸν ἐν ὐρανῷ φησὶν ὁ ὢν ἐν τῷ ὐρανῷ, μὴ γὰρ ἓν ἐπειδὴ ἤκυσας ὅτι κατέβη νομίσῃς μὴ εἶναι με καὶ ἐκεῖ, ἀλλὰ κάνταυθ' πάρειμι σωματικῶς κακεῖ συγκάθημαι τῷ πατρὶ θεϊκῶς. Theophylact. in Loc.

[r] Prov. viii. 20.

joiced

joiced always before him? Can any parallel inſtance be given, where any attribute, or power of the Father, is thus repreſented.

If Chriſt were not a real glorious perſon from eternity, he could not love us from eternity, or conſent to ſave us, or indeed love us at all as God; for if he has not a divine underſtanding and will, he can neither know, nor love us, as God, which is as contrary to the truth, as it is to our faith and comfort. To ſuppoſe that the covenant of life was only between God the Father, and one of his divine powers, which is no real perſon; and that he who ſaid, lo, I come to do thy will is, not an infinite perſon, who undertook in infinite love, to redeem us, is to unhinge our ſalvation; and ſo far as I can ſee, at once to ſap the foundations of our faith, and hope, and thankfulneſs: if the Redeemer's perſon be but created, and finite, how ſhould either his love, or his merit, be infinite? and unleſs they be both ſo, what ground can there be to truſt, or rejoice in him as the Church doth, [f] *I will truſt and not be afraid, for the Lord* Jehovah *is my ſtrength, and my*

[f] Iſa. xii. 2.

ſong,

ſong, he alſo is become my ſalvation. Were he not a divine perſon, the *Jehovah*, who is Saviour, there would be ground enough of diſtruſt, and fear, and ſorrow; for *curſed is man that truſteth in man, and maketh the fleſh his arm.* [t]

To enforce the argument a little more; we may obſerve, that Chriſt ſpeaks of his being in heaven, as a divine perſon, before he was upon the earth, in the human nature, as I think theſe words are to be underſtood. [u] *What, and if ye ſhall ſee the Son of man aſcend up, where he was before.* The words, *where he was before*, do not ſignify, that he was not there then, but they import, that he had a reſidence in heaven, before he took our nature. In which nature, he ſhould ſhortly aſcend to that place, where he ever was and will be as God. *John* the Baptiſt ſpeaking of our Saviour, as to his ſtate before he took our nature, ſaid, [v] *He that cometh from heaven, is above all*, that is in the dignity of his perſon. Chriſt was a glorious perſon in heaven before he appeared in this world. This farther appears from the words of Chriſt. [w] *Before* Abraham *was, I am.* The

[t] Jer. vii. 5. [u] John vi. 62. [v] John iii. 31.
[w] John viii. 50.

Jews

Jews thought him not to be fifty years old, but he told them, he had a being before *Abraham*, and was that perſon who ſaid to *Moſes*, [x] I am.

That from eternity Chriſt was a real and glorious perſon appears from this illuſtrious teſtimony, [y] *To the Son he ſaid, thy throne, O God, is for ever and ever.* The Father, as a diſtinct perſon from the Son, is here brought in aſcribing to the Son, another divine perſon, and God, a throne from everlaſting. Not barely that it ſhould be to eternity, but that this had been from everlaſting, as theſe words explain it. [z] *And, thou Lord, in the beginning haſt laid the foundations of the earth.* He who could do this perſonal work, in the beginning of time, muſt exiſt, as a perſon, before all time: and to ſuppoſe, that this creating work could be done by a creature, or any power that had not perſonality, ſeems to me the greateſt abſurdity and contradiction. He who made all things muſt himſelf be unmade, or elſe make himſelf, and be before himſelf. To ſuppoſe a finite being capable of exerting an infinite power, ſufficient to create a world, or

[x] Exod. iii. 14. [y] Heb. i. 8. [z] Ver. 10.

to be employed in it, is to contradict the [a] ſcriptures, which tell us, that the Lord ſtretched forth the heavens alone, and ſpread abroad the earth by himſelf; and that by the things that are made, an eternal power and god-head may be clearly ſeen. I conclude therefore, that he who had a throne from eternity, who made the heavens and earth, in the beginning of time, is a glorious perſon, and the true and eternal God. [b] This is that glorious perſon, who was in the beginning with God, that is the Father; therefore a perſon diſtinct from him, who was God; therefore a divine perſon, not a ſuper-angelick ſpirit; and as all things were made by him, and without him was not any thing made that was made; he was uncreated himſelf, and together with the Father and Spirit, is the Creator of all things.

What unſpeakable joy and ſatisfaction may all believers take, in their Redeemer as an everlaſting Father, and the prince of peace, eſpecially when it ſhall appear under the next propoſition, that this perſon aſſumed our nature, and became man, for our redemption.

PROP. IV. This glorious perſon, who

[a] Iſa. xliv. 24. Rom. i. 10. [b] John i. 1, 2, 3.

was from eternity, did, in the fulneſs of time, aſſume and take our nature, and become man. [c] *For as much as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame.* [d] *For verily he took not on him the nature of angels, but he took on him the ſeed of* Abraham. In theſe words we have a clear account of an intelligent voluntary act of the eternal Son of God, laying hold on our nature, and taking it into an individual ſubſiſtence, in or with himſelf. Some of old, and of late, have earneſtly contended, that the ſenſe of this text is, that he did not take angels, but men to redeem; but the whole context ſhows the Apoſtle here to be ſpeaking of Chriſt's ſo taking the ſeed of *Abraham*, as to qualify him to die for them, and to redeem his people by his death; and this was not by chooſing which nature, the angelick or human, ſhould be the object of his love, and redeeming grace; but by aſſuming that nature, of which the choſen ſeed partook, that the famous promiſe might be fulfilled made to *Abraham*, [e] that in his ſeed ſhould all the nations of the

[c] Heb. ii. 14. [d] Ver. 16. [e] Gen. xvii. 18.

earth be bleſſed, and likewiſe the firſt promiſe; [f] that the ſeed of the woman ſhould break the ſerpent's head. According to that promiſe the Saviour and ſaved were to be both of one, [g] of one and the ſame nature; and therefore ſeeing the children were partakers of fleſh and blood, he took part of the ſame, aſſumed or took the ſame nature, and was made like unto his brethren. And here we may obſerve, that this taking part of fleſh and blood was a perſonal act, and therefore an intelligent voluntary act; the word taking implies both, and the ſcriptures ſo repreſent it; [h] *he took the form of a ſervant*, [i] *lo, I come to do thy will, O God.* Some unions are involuntary, but this was voluntary; there is a remarkable difference between our partaking of human nature, and Chriſt's partaking of it: we partake of it, not by our own will and choice, but by the will and power of God, and the inſtrumentality of our parents; and therefore the Apoſtle expreſſeth it by a word which ſignifies our common intereſt in it, (κεκοινώνηκε) but when he ſpeaks of Chriſt, he varies the word, and expreſſeth it by another, (μετέχω) which is in [k] ſcrip-

[f] Gen. iii. 15. [g] Heb. ii. 11. [h] Phil. ii. 7. [i] Pſalm xl. 7.
[k] Πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν. 1 Cor. x. 17.

ture,

ture, moſtly uſed, for a voluntary participation. [1] To ſuppoſe a power of the divine nature, which has not underſtanding, and will, to aſſume our nature into union with itſelf, to me carries in it more contradictions and abſurdities, than that notion can avoid or clear off; and doubtleſs muſt bring down that love and grace of the Son, to a very low degree, which is magnified in the Scripture, and has been ſo much admired by all the ſaints. And ſuppoſing it is only a creature, let it be ever ſuch a glorious ſpirit, that aſſumed our nature, it is ſtill but a finite love, which in him is the moving cauſe of it, and therefore ſeems not worthy of that high encomium [1] of the love of God, and of a love that paſſeth knowledge: but allowing, as I think the ſcriptures teach us, that the perſon aſſuming our nature is the eternal Son of God, an intelligent, infinite, voluntary agent, then we may eaſily find reaſon enough, for wonder and amazement, that ſuch a perſon ſhould come in the likeneſs of ſinful fleſh, be made of a woman, and made under the law; that the only begotten of the Father, ſhould be made fleſh,

[1] 1 John iii. 16.

and the brightneſs of his glory make himſelf of no reputation. That he who thought it no robbery to be equal with God, ſhould ſo freely take upon him the form of a ſervant: this may raiſe our love, and joy, and thankfulneſs to the higheſt pitch. The perſon aſſuming our nature, is not the Father, or holy Spirit, but the Son; [m] *That holy thing ſhall be called the Son of God*; it was the [n] Word that was made fleſh, and dwelt among us: a perſon diſtinct from God the Father, who ſaid to him, [o] *Lo I come to do thy will, a body haſt thou prepared me.* That it was not a finite created perſon has been proved before; it remains therefore, that it was the ſecond perſon in the Trinity, the Son of God, who aſſumed our nature, and united it to himſelf. If any enquire into the *modus* of this union, between the Son of God and a creature, I ſhall only ſay; that till ſuch curious enquirers into things unrevealed, ſhall tell me, how their ſouls and bodies are united, or deny the union becauſe they can't explain it, I ſhall think my ſelf excuſed, either from explaining, or denying this union of a much higher nature.

[m] Luke i. 35. [n] John i. 14. [o] Pſal. xl. 7.

God

[p] God is manifeſt in the fleſh, yet ſo as ſtill it remains a great myſtery, and it would be a vain attempt, to ſet it in a clearer light than God has done.

PROP. V. The nature aſſumed, was properly his own, by virtue of his perſonal union with it, or his taking it into a ſubſiſtence in his own perſon. As there is a ſenſe in which all men live, move and have their being in God, ſo there is a peculiar ſenſe, in which Chriſt's human nature lives, moves, and has its being in his divine perſon. [q] *The Word was made fleſh, and dwelt among us.* The union is wonderful, that of the Trinity is of three diſtinct perſons in one eſſence, this is of two different natures in one perſon. It had a beginning, tho' it ſhall have no end: It is ſo intimate and cloſe, as that all the acts of the human nature are reckoned acts of Chriſt's perſon. God's own proper Son came in the likeneſs of ſinful fleſh, was made of a woman, and made under the law, and purchaſed the Church with his own blood; this blood is the blood of Jeſus Chriſt, God's Son; he purged our ſins, by himſelf. The obedience and ſufferings of Chriſt's human

[p] 1 Tim. iii. 18. [q] John i. 14.

nature, were properly his own, the obedidience and ſufferings of his perſon, becauſe he had taken this nature to be his own, to ſubſiſt in his own perſon; and this ſhews us of what importance it is, to believe and maintain, the perſonality of Chriſt, as God: without it, there could be no aſſumption of our nature into union with himſelf, and then the acts of that nature could not be properly the acts of an infinite, divine perſon, how then ſhould they be ſufficient for our ſalvation?

APPLICATION.

Was Chriſt a glorious perſon, from eternity, then the new covenant is well eſtabliſhed, and ſhall ſtand faſt with him; the covenant was between two real and glorious perſons, both infinitely powerful, gracious, and faithful, and therefore ſalvation is ſure. Did one of theſe glorious perſons aſſume our nature, to redeem and ſave us, what reaſon have we to be glad and rejoice in his ſalvation! it is glad[r] tidings of great joy to all people, how freely, heartily, and

[r] Luke ii. 10, 11.

thank-

thankfully ſhould we receive him who cometh in the name of the Lord to ſave us! *Mary* ſaid, *My ſoul magnifies the Lord, and my ſpirit hath rejoiced in God my Saviour*[f]. As the woman had the ſhame to be firſt in the tranſgreſſion, ſo that ſex has the honour of the promiſe, that the ſeed of the woman ſhall break the ſerpent's head, and alſo of the performance: God ſent forth his Son made of a woman; that deliverance might come not only by the ſame nature, but alſo by the inſtrumentality of the ſame ſex, by which ſin at firſt deſtroyed us.

May we all admire and adore the divine wiſdom and grace; and determine, to know nothing in compariſon of Jeſus Chriſt, and him crucified!

[f] Luke i. 45.

SER.

SERMON III.

Preach'd *Septemb.* 13th, 1726.

1 Cor. ii. 2.

I determined not to know any thing among you ſave Jeſus Chriſt, and him crucified.

THE Prophet *Iſaiah*, ſpeaking of Chriſt, the mighty God, as a child born into this world, very juſtly gave him the title of Wonderful [a]. The higheſt myſtery in the Chriſtian Religion, is that of three perſons in one divine eſſence, and next to that is the great myſtery of godlineſs, God manifeſted in the fleſh, two natures being united in one per-

[a] Iſa. ix. 6.

ſon:

ſon: the creation was a wonderful work, and ſo will the reſurrection be; but Chriſt's incarnation has far greater wonders and glories in it. Something of theſe may be known, for this end, they are revealed, and recommended in ſcripture; but to pretend to comprehend them, would betray too low thoughts of Chriſt, and too high an opinion of our own underſtanding. It is the work and obedience of faith, to believe things which eye hath not ſeen, and which it hath not enter'd into the heart of man to conceive, becauſe God has revealed them to us, by his Spirit, to whom alone the things of God are fully known. [b] In the prophet *Iſaiah* the queſtion is asked, *Who ſhall declare his generation?* it is not ſaid who doth, but who ſhall; not only to exclude all attempts of that preſent age, but of thoſe to come; as *Chryſoſtom* ſpeaks: [c] by generation, ſeveral of the ancients underſtood the eternal generation of the Son; but the *Hebrew* Word ſignifies as the learned [d] have obſer-

[b] Iſa. liii. 8.

[c] Ταῦτα γὰρ Ἡσαιας φιλοσοφῶν ἔλεγε τὴν γενεὰν τὶς διηγήσεται ἐκ εἶπε, τὶς διηγεῖται, ἀλλὰ τὶς διηγήσεται, καὶ μελλὸν ἀπέλεισε. Chryſoſt. de Deo incomprehenſ. Hom. 1. P. 298.

[d] Many of the Father's underſtand this place, *Iſa.* liii. 8. of

ved

ved Chriſt's ſeed, or poſterity: However, if we cannot fully declare his ſeed, much leſs ſhall we be able fully to declare Chriſt himſelf.

God's Judgments are unſearchable, and his ways paſt finding out, his peace paſſeth all underſtanding, his gift is unſpeakable, the heart of man cannot conceive the future glory, much leſs the Lord of glory: We ſee but thro' a glaſs darkly, know but in part, and prophecy but in part. God's works are incomprehenſible much more God himſelf, "hold the Heretick to this, ſays *Chryſoſtom*, "and don't let him go". In heaven there is no created power, that fully knows God, the higheſt angels look and wonder, adore and praiſe, whilſt proud and bold men, on earth, petulantly cavil againſt, and contemn what they pretend to graſp, but cannot underſtand, as the ſame writer ſpeaks concerning this temper. I may ſay, as was formerly ſaid of ſome hereſie, *Paul* did not

Chriſt's eternal generation, but דור ſignifies properly *generationem ſucceſſivam*, as in the *Pſalms*, *Dor vador* from generation to generation: therefore the prophet means the multitude that ſhall believe in Chriſt. *Leigh*'s critic. ſacr. inverb.

[f] Πάντα ἀκατάληπτα καὶ αὐτὸς μόνος κατάληπτος. κάτισχε τὸν αἱρετικὸν, μὴ ἀφῇς ἀναχωρῆσαι. *Chriſoſt.* De incomprehenſ. Dei natura, Hom. 1. p. 298.

plant

plant it, *Apollos* did not water it, nor did God give the encreaſe: it is planted by the unreaſonable ſearch of reaſon, water'd by fooliſh pride, and ambitious deſire gives it encreaſe.

Could we graſp all created beings, yet how vaſt, yea impoſſible a leap muſt it be from thence to what is uncreated and infinite, with its operations and effects. The work of our redemption, by the blood of the Son of God himſelf, condeſcending to be a man, that he might die for us, has in it heights above the reach, and depths beyond the fathom, of any mortal intellect [f] as one ſpeaks.

God dwells in light inacceſſible; him no man hath ſeen or can ſee, ſuch as cannot view his habitation, can much leſs fully know himſelf. A light ſuperiour to our faculties hides the object, as much as thick darkneſs. Modeſty and humility therefore become us, in all our enquiries into the deep things of God. Our great dependance ought to be upon the holy Spirit, for illumination; and the holy ſcriptures, for right apprehenſions of divine myſteries. Did the

[f] Dr. *South*'s ſermons vol. iii. p. 292.

holy angels cover their faces, as owning the incomprehenſibleneſs of Chriſt's glory? and ſhall we, dark creatures, think to comprehend it, pretend to anſwer all doubts, clear up every difficulty, or deny what we cannot fully explain.

There is no need of curioſity after Chriſt, nor of ſearch beyond the Goſpel, when we believe that, we deſire to believe nothing farther; for we believe this firſt, that there is nothing beyond it, which we ought to believe, ſaid one of the [g] antients.

Having formerly ſhew'd, that Chriſt from eternity was a real and glorious perſon, and that in time he aſſumed our nature, and became man, I now proceed to a ſixth propoſition.

PROP. VI. The human nature ſo aſſumed, conſiſts of a true human body, and a true human ſoul.

Before I proceed upon this, I ſhall premiſe ſomething of the neceſſity, weight, and importance of this doctrine. It is a foundation truth, on which the whole ſuperſtructure of the chriſtian religion depends. As Chriſt, in his perſon, is the foundation of

[g] Tertul. praeſcrip. adverſ. haereſ.

the

the church; ſo his humanity, united to his divine perſon, was abſolutely neceſſary, to render his mediation effectual to our ſalvation. If he be made under the law, he muſt be firſt made of a woman, which two ideas the apoſtle has join'd together, [h] he who was the law-maker, became ſubject to the law, by becoming man, and being born of a parent, who with the reſt of the *Jews*, was more immediately under the law. If Chriſt makes reconciliation for the ſins of the people, it behoved him in all things to be made like to his brethren. To be our goel, our near kinſman, one in nature with us; [i] that he might be one in condition and affection. If he [k] be a prieſt, he muſt of neceſſity have ſomewhat to offer. The legal ſacrifices were rejected of God, but then he ſubſtituted a better in their room; [l] *a body haſt thou prepared me*, ſaid Chriſt.

It was neceſſary that the heavenly things ſhould be [m] purified, with this bitter ſacrifice, by which Chriſt came, to put away ſin. If without ſhedding of blood there be no remiſſion, and if the blood of beaſts could not

[h] Gal. iv. 4. [i] Heb. ii. 17. [k] Heb. viii. 3.
[l] Heb. x. 5. [m] Heb. ix. 23, 26.

take

take away ſins; it was then neceſſary, that we ſhould be redeemed by the precious blood of Chriſt. But if Chriſt had no real fleſh, he then had no blood to ſhed for us; if he ſhed no blood there is no remiſſion; if no remiſſion, then no ſalvation: it was therefore neceſſary that Chriſt ſhould have a real human body, in order to our redemption; for it was in the body, of his fleſh thro' death; that he reconciled us to God; and it was by his own blood, that he purchas'd the church.

We are told, by the apoſtle, that [n] *God ſent his Son in the fleſh, that the righteouſneſs of the law might be fulfil'd in us.* Chriſt and his people being one in nature, and one by federal relation, what he did for us, is ſaid to be done in us; the righteouſneſs of the law is ſaid to be fulfilled in us, as Chriſt our head, in our nature, fulfill'd it for us. The *Jew* ſeeks in vain for his righteouſneſs in the law of *Moſes*; the *Turk* in the rules and laws of *Mahomet*; the Papiſts in their own or others merits; but the true chriſtian finds he has perfect righteouſneſs, in his incarnate Saviour, fulfilling the law for him. If

[n] Rom. viii. 3, 4.

theſe

theſe things be duly conſider'd, it will appear that the doctrine of Chriſt's humanity is of great neceſſity and importance in the chriſtian religion; take away this, and we have no Saviour or ſalvation.

If Chriſt had not a true human body, the propheſies of his birth are all nullities, the hiſtory of it all a falſhood, his death, reſurrection, and aſcenſion, all a fiction; and in a word, the whole goſpel is but a fable, and ſalvation by Chriſt is but a meer chimera. Satan therefore very early rais'd up enemies to Chriſt's humanity, as well as to his divinity; well knowing, that if he could rob us of either nature, he ſhould ſhipwreck our faith, and unhinge our ſalvation. The apoſtle *John* has taken notice of theſe adverſaries, and condemns them. [o] *Every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God, and this is that ſpirit of antichriſt whereof you have heard, that it ſhould come, and even now already is it in the world.* The holy Spirit has here fix'd the brand of antichriſtianiſm upon all thoſe who deny either Chriſt's divinity, or humanity. His coming in the

[o] 1 John iv. 3.

fleſh implies, and ſuppoſes a perſon, who ſo came, who aſſum'd fleſh; even God's own proper Son. The expreſſion, who was made fleſh, coming in the fleſh, and taking part of fleſh and blood, are acts of a ſelf-conducting agent; and therefore never aſcrib'd to any, as I know, but the eternal Son of God. Other ſpirits are put into their bodies, by a ſuperior creative power, and not by their own choice and agency; but ſo the Son of God came in the fleſh, and as [p] one has obſerved, upon the laſt cited text, "They are not of God, who now deny Chriſt's Deity, or call in queſtion his humanity". Chriſt's Perſon, as God-man, being the foundation of the Church, has been ſtruck at by Satan and his inſtruments, in both the natures, their union, properties and operations, ſo as there is nothing of Chriſt, but what has been oppos'd and aſſaulted by them. [q]

Marcion, *Apelles*, *Valentinus*, and many other hereticks, deny'd Chriſt's humanity of old, as ſome have done ſince. *Juſtin Martyr*, *Irenæus*, and others defended it. *Tertullian* ſaw it needful to write a Book, *de Chriſti carne*, of Chriſt's fleſh, wherein he

[p] Gualter. in loc. [q] Dr. *Owen* of Chriſt's perſon, Fol. pref. p. 17.

main-

maintains, that Chriſt had a true human body, in oppoſition to ſuch as fancied it to be only a meer human ſhape, or a body brought down from heaven, and not real fleſh, conceiv'd in the womb of the virgin *Mary*. We not only read in propheſie, that the ſeed of the woman ſhould break the ſerpent's head, that in the ſeed of *Abraham* all the nations of the earth ſhould be bleſſed, and that a virgin ſhould conceive, and bring forth a Son; but the inſpir'd hiſtory of Chriſt aſſures us, that Chriſt was conceiv'd in the womb of the virgin *Mary*, born of her a real infant, laid in a manger, was circumcis'd, increaſed in ſtature, and gave the cleareſt evidences, that he had true human fleſh, and was (as the ſcripture ſays) made of a woman, and made like to us in all things, ſin only excepted. He eat, drank, and ſlept, walk'd and work'd, and was weary, wept, was apprehended, bound and led away by his enemies, was wounded in his hands, feet, and ſide, bled in the garden, and died upon the croſs, expos'd his body, both before his death, and after his reſurrection, not only to the ſight, but touch of his diſciples, who handled the word of life, and were told by

him [r] that a ſpirit hath not fleſh and bones as they ſaw him have. From all which it is abundantly evident, that Chriſt had a real human body, as we have, ſubject to ſight and touch, and that he really eat and drank with his diſciples, is affirmed [s] in ſcripture. If Chriſt had no true body, he could not bleed, and die, and riſe from the dead, and then the ſcripture would be falſe, and our faith vain, [t] and we muſt yet be in our ſins. It is expreſly ſaid, [u] *That the children partaking of fleſh and blood, he likewiſe himſelf took part of the ſame:* That is of fleſh and blood of the ſame ſpecies and kind with ours. *Chryſoſtom* [v] well urged this againſt the *Marcionites* and *Valentinians*. "let them bluſh, let them be cover'd with ſhame, (ſaith he) Chriſt did not take an imaginary, but a real body, true fleſh and blood, of the ſame ſort and kind with ours". This appears from the end of his incarnation, which was, that he might ſuffer and die, and by his death de-

[r] Luke xxiv. 39. [s] Acts x. 41. [t] 1 Cor. xv. 17.
[u] Heb. ii. 14.
[v] Αἰσχυνέσθωσαν πάντες οἱ Αἱρετικοὶ, ἐγκαλυπτέσθωσαν οἱ Δοκηταὶ λέγοντες αὐτὸν παραγένεσθαι καὶ ἐκ ἀληθείᾳ ——παραπλησίως προσθεὶς ὡ φαντασίᾳ ἐκ εἰκόνι, φησὶν ἀλλὰ ἀληθείᾳ. Chryſoſt. in Hebraeos. ii. 14.

ſtroy

ſtroy the Devil's kingdom. *Elizabeth*, [w] under the inſpiration of the holy Ghoſt, ſpeaks of Chriſt as the fruit of the virgin's womb, and therefore he had a true real human body, not an aerial one, or one brought down from heaven. [x] *He took upon him the form of a ſervant, and was made in the likeneſs of man, and found in faſhion as a man:* That theſe expreſſions, the likeneſs of man, and being found in faſhion as a man, ſignifie real humanity, and not his ſhadow and appearance only, is evident from his obedience and death, in and under that faſhion and likeneſs of man: his death upon the croſs was a real, known, publick thing; therefore that body, which was crucified, was a real body of fleſh, and not the ſhadow and appearance only. The objection againſt Chriſt's having real fleſh, drawn from the expreſſions of faſhion and likeneſs, has no weight in it; but appears to be a ſtrain upon the words, and contrary to the ſcope of the context, and alſo to the meaning of the like phraſe in other ſcriptures. *Adam* [y] begat *Seth*, in his own likeneſs; was *Seth* then only the appearance of a man, and was he

[w] Luke i. 42. [x] Phil. ii. 7, 8. [y] Gen. v. 3.

not a real one? both *Moſes* and *Paul* ſpeak of a ſubſtantial likeneſs, and not of a phantaſtick reſemblance only: *He was found in faſhion as a man*, known to thoſe who converſed with him to be a real and true man. The words σχήματι ὡς ἄνθρωπος, in faſhion as a man, are us'd, by the apoſtle, to ſignifie [z] that Chriſt had the real form, parts, properties and actions of a man.

Chriſt, before he was born of a virgin, appeared as a man, to *Abraham*, to *Jacob*, to *Moſes*, and others: but if it was in a real human body, yet it could not be the ſame that was born of the virgin; for that body which Chriſt aſſumed, when he became incarnate, was really derived from *Abraham*, and *David*, and was born of the virgin *Mary*: It was that body which the Father had prepar'd him. Hence when 'tis [a] ſaid that the Word was made fleſh, to ſhew the truth of his manhood, it is added, and dwelt among us. If Chriſt's body had been only a phantaſm and apparition, in all probability it would ſuddenly have diſappear'd; but he dwelt among us, and convers'd familiarly with men a long time, and gave them ſuf-

[z] Vide Zanchium de incarnat. p. 30. [a] John i. 14.

ficient

ficient opportunity, to know that he had a true and real body of fleſh.

It is therefore very wonderful, that any ſhould be ſo ſenſeleſs, as to deny that Chriſt had a real body, ſuppoſing they believe the ſcriptures. For allowing them to be a true hiſtory, greater evidence cannot be given by any man of his having a true human body, than we have, that Chriſt had ſuch an one. A ſudden and temporary appearance, as man, was not uncommon under the old Teſtament; if therefore Chriſt's incarnation had been no more, the apoſtle [b] would have had little reaſon to repreſent it, as the great myſtery of godlineſs, that God was manifeſted in the fleſh; he was ſo manifeſted in the fleſh as to be made fleſh, not by changing the Logos, the Word into fleſh, which was impoſſible; but by the aſſumption of a real human body, and a reaſonable ſoul, into union with his divine Perſon. The moſt beloved Son of God became the Son of man, that he might make the ſons of men the ſons of God, as [c] *Chryſoſtom*

[b] 1 Tim. iii. 16.

[c] Ἐγένετο γὰρ υἱὸς ἀνθρώπου, Θεοῦ γνήσιος ὢν υἱὸς, ἵνα τοὺς τῶν ἀνθρώπων υἱοὺς τέκνα ποιήσῃ Θεοῦ, ὅτι ὁ λόγος σὰρξ ἐγένετο μὴ διαφοιθῇς, μηδὲ καταπέσῃς, οὐ γὰρ ἡ οὐσία μετέπεσεν εἰς σάρκα, ὅτι γὰρ ὄντως οὐσίας ἔστι καὶ ἐννοήσαι ἄλλα μήνυσιν ὥσπερ ἔστιν, οὕτω τὸ ἄλλο τὴν μορφὴν ἀνέλαβε. Chryſoſt. in Joan. cap. i. v. 14.

ſaith. But as he adds, "be not troubled, don't ſtumble at it, when you hear that the Word was made fleſh, the ſubſtance of the Word was not turn'd into fleſh, that were impious to imagine." But remaining the ſame, he took upon him the form of a ſervant, as God he is ever the ſame, ſuperior to all change, and can no more ceaſe to be God, than he can ceaſe to be. He was ſo made fleſh as to dwell among us, but the dwelling and the inhabitant cannot be the ſame. No man dwells in himſelf, as [d] *Chryſoſtom* argues. The Word which dwells in fleſh, is therefore diſtinct and different from the fleſh, in which he dwells, different with reſpect to ſubſtance but by union one God; the Word and fleſh are one, not by confuſion of the natures, but by a certain ſecret and inexplicable union, as the ſame perſon expreſſeth it.

Chriſt ſo put on our nature, when he was made fleſh, as never to deſert it again: he carried it thro' the agonies of death, and

[d] Τὸ δὲ Σκηνῆν οὐ ταὐτ' ἂν εἴη τῇ Σκηνῇ ἀλλ' ἕτερον, ἕτερον γὰρ ἐν ἑτέρῳ Σκηνοῖ, οὐδὲν ἐν ἑαυτῷ κατοικεῖ, ἕτερον δὲ εἶπον κατὰ τὴν ὑσίαν. τῇ γὰρ ἑνώσει καὶ τῇ Συναφείᾳ ἓν ἐστιν ὁ Θεὸς λόγος, καὶ ἡ σὰρξ, οὐ συγχύσεως γενομένης οὐδὲ ἀφανισμοῦ τῶν οὐσιῶν, ἀλλ' ἑνώσεως ἀῤῥήτου τινὸς καὶ ἀφράστου, Chryſoſt. ubi ſupra.

deli-

delivered it from the power of the grave, and dwells in it for ever upon his throne of glory; [e] angels, and authorities, and powers, being made ſubject to him. What words can declare, what mind can conceive, the honour and dignity this way confer'd upon our nature! what angel, what arch-angel can explain it, none in heaven, none upon earth, none but that Word, who was with God, and was God, and was made fleſh, and dwelt among us, full of grace and truth: God! what more glorious! fleſh! what more vile! God dwelling in fleſh, what more wonderful! ſaith *Auguſtine*.

But to return; when Chriſt was made fleſh, or aſſumed our nature, he had an organiz'd body regularly form'd, fit for all the functions of human life, and not a meer unſhapen maſs of fleſh. The apoſtle ſpeaking of his reconciling us to God, ſaith [f], that it was, *in the body of his fleſh thro' death,* [g] *he bore our ſins in his own body upon the tree.* When the Devil tempted Chriſt, to turn ſtone into bread, to feed him, it is ſuppos'd, that he had a real body, that was hungry, and wanted food; and when

[e] 1 Pet. iii. 22. [f] Coloſ. i. 22. [g] 1 Pet. i. 24.

he

he tempted him to caſt himſelf from the pinacle of the Temple, it is ſuppos'd, that he had a body capable of being hurt by the fall.

The holy Ghoſt was the agent, and efficient in forming the body of Chriſt, in the womb of the Virgin; yet that body being form'd of her ſubſtance, was properly her Son, and not the Son of the holy Ghoſt; for fathers beget their own children, out of their own ſubſtance; but the holy Ghoſt form'd the body of Chriſt out of the ſubſtance of the virgin *Mary*. So he was bone of our bone, and fleſh of our fleſh; in the formation of this body, the divine power was exerted, but how it wrought, is impoſſible for us to find, if not unlawful for us to enquire. It is ſaid, [h] *The power of the higheſt ſhall overſhadow thee.* Secret things belong to God, and 'tis repreſented in ſcripture [i] as the work of a proud and fleſhly mind to intrude into things, which it hath not ſeen. That Chriſt did not derive his body from the virgin *Mary*, ſome have attempted to prove from that text; [k] *The firſt man was of the earth earthly, the ſecond man*

[h] Luke i. 35. [i] Col. ii. 18. [k] 1 Cor. xv. 41.

the

the Lord from heaven. To which it may be anſwer'd, that the apoſtle is there ſpeaking rather of the condition of the perſons, than of their natures. He doth not inſtitute a compleat compariſon, between the firſt and ſecond *Adam*; but his ſubject and deſign led him, to ſpeak of the firſt *Adam*, as an emblem of mens frailty and mortality, and the ſecond *Adam*, as an emblem and glorious inſtance of the reſurrection, and life everlaſting. And beſides, it doth not follow, that the ſecond man brought his body from heaven, becauſe he is ſaid to be the Lord from heaven, any more than it doth, that the firſt *Adam* deriv'd his ſoul from the earth, becauſe he is ſaid to be of the earth earthly. As *Adam* deriv'd his ſoul from heaven, ſo Chriſt deriv'd his body from his mother, and yet was the Lord from heaven. When Chriſt ſaid, who is my mother, and who are my brethren, he intended not to deny that he had a mother; but to ſhow, that to bring men to know, and to do the will of God, was more to be valued, and attended to, than converſe with his fleſhly relations.

It has been objected that if Chriſt has a fleſhly body, deriv'd from the virgin, how will

will it be viſible to all that ſhall appear before his judgment ſeat? To this I ſhall only anſwer; that having ſuch full evidence that Chriſt has a true human body, we are not to quit this truth, tho' we could not anſwer this, and other objections that may be rais'd againſt it: beſides a change ſhall paſs upon all men before the general judgment; Chriſt in a human form appear'd to [1] *John* with a glory in his countenance above that of the ſun, when it ſhineth in its ſtrength. And Chriſt will come in the [m] clouds of heaven in great glory, lifted up above all the numerous attendants; ſo that it does not appear ſo difficult to apprehend how every eye may ſee him. But if we could not tell how it may be, yet ſeeing the ſcripture ſaith it ſhall be, we ought to believe it.

This we are to abide by, that God has ſeen it fit, that he that ſanctifieth, and they [n] who are ſanctified, the Saviour and the ſaved, ſhould be all of one nature and blood: if therefore we reject Chriſt's human nature, we muſt at the ſame time quit all our hopes of ſanctification and ſalvation by him. Chriſt often ſpeaks of himſelf as man, as

[1] Rev. i. 13. [m] Rev. i. 17. [n] Heb. ii. 11.

the Son of man; if he had not a true human body, and a true human ſoul, he did not tell us the truth, but miſled and deceiv'd us. *Paul* [o] recommends it to *Timothy* as a very important part of the Goſpel, that Chriſt of the ſeed of *David* was rais'd from the dead. If Chriſt had no true body he could neither die, nor riſe from the dead, [p] nor become the firſt fruits of them that ſlept. How then did he by death deſtroy Satan, and deliver ſinners, how did he deſtroy death, and conquer the grave, for theſe ends he needed, and had a true body of fleſh?

I might farther argue the reality of Chriſt's humane nature, and the certainty of his birth, from the extraordinary ſtar that conducted the wiſe men to the place where he was born; from the preſents they made him, and their worſhiping of him, from *Herod*'s attempt to ſlay him; and *Joſeph*'s carrying him into *Egypt*; from his being circumcis'd, and the good old prophet's taking him in his arms: theſe, if true reports, inconteſtably prove Chriſt to have had a true and real body of fleſh as we have; for ſuch facts could not attend a phantaſm, or meer like-

[o] 2 Tim. ii. 8. [p] 1 Cor. xv. 20.

neſs

neſs of a human body. How much deceiv'd muſt the apoſtle have been, in fixing his contemplations upon a crucified Chriſt, if he had no body to be crucify'd! what did Chriſt mean, [q] in ſaying that he would give his fleſh for the life of the world, if he had no real fleſh to give? It is obſerv'd by ſome of the ancients, that Chriſt appearing as man under the old Teſtament, was a prelude to his incarnation, and deſign'd to put the faithful in mind of it; and by putting on human affections, as well as a human appearance, he drew them with the [r] cords of a man, [s] as 'tis expreſs'd in ſcripture. The prophet deſcribes the perſon of the *Meſſiah* as God. Man [t] in that glorious [u] text; *To us a child is born*, which ſignifies the humanity, *And a Son is given*; God's only begotten Son, which he ſo [v] lov'd the world as to give: and this Child born, and this Son given, becoming one perſon, the government is laid upon his ſhoulder, and the titles of a God, and Saviour, are given to him, and ſuitable works are ſaid to be done by him.

[q] John vi. 5. [r] Hoſ. xi. 4.
[s] See Dr. *Owen* of Chriſt's perſon, p. 46.
[t] Dr. *Edwards*'s Body of Divinity, Vol. I. p. 341.
[u] Iſa. ix. 6. [v] John iii. 16.

To this prophetic account the goſpel account exactly anſwers, [w] where we read that the Word was made fleſh, and dwelt among us, was in the form of God, [x] but took upon him the form of a ſervant. At Chriſt's death the veil of the temple was rent, to ſhew that Chriſt, by his ſufferings in our nature, ſhould open a way for us to God, or give us boldneſs to enter into the moſt holy place, [y] thro' the veil of his fleſh, rent aſunder for us, to conſecrate for us a new and a living way to God. As *Jacob*'s [z] ladder, ſeem'd [a] to conjoin heaven and earth, the foot being upon the earth, the top reaching heaven, and as God ſtanding above it, ſeem'd to open a communication between both; ſo in Chriſt earth and heaven, God and man, are united, his inferior part was earthly, his ſuperior the Lord from heaven. The angels of God deſcended, [b] and aſcended upon the Son of man,

[w] John i. 14. [x] Philip. ii. 6.
[y] Heb. xi. 19. [z] Gen. xxviii. 12, 13.
[a] Here (that is in *Jacob*'s ladder) there was ſome dark ſhadow of the perſon, natures and office of Chriſt. As in this ladder the top and foot of it made but one ladder, ſo both the natures of Chriſt are but one perſon, and by this union of his two natures he brings heaven and earth together, unites God and man. *Mather* on the types, p. 131.
[b] John i. 51.

and

and 'tis by him God deſcends to all the faithful, and they aſcend to God, for [c] *thro' him we have all acceſs, by one Spirit, to the Father.*

There is one thing farther concerning Chriſt's human body, which ought to be taken notice of. That tho' Chriſt took fleſh of the virgin, yet it was not ſinful fleſh, but [d] only the likeneſs of it; the natural infirmities and ſufferings which attend us; but as the angel [e] declared, that which was born of the virgin was holy. He knew no ſin, was undefil'd in his conception, birth, life and death; for as he was born without ſin, and did no iniquity, ſo, at laſt, he offer'd up himſelf to God without ſpot. In Chriſt then we have a glorious inſtance of the holineſs and purity of our nature, which among other conſiderations ought to render him dear to us. It is obſervable, what early notice in ſcripture is taken of Chriſt's incarnation. *Job* look'd to his Redeemer, [f] as ſtanding at the latter day upon the earth, which whether it refers to Chriſt's incarnation, reſurrection, or coming to judgment, it views him as cloath'd with fleſh, *Yet in*

[c] Eph. ii. 18. [d] Rom. viii. 2. [e] Luke i. 35.
[f] Job. xix. 25.

my

fleſh ſhall I ſee God, ſaid *Job*; or as ſome render the words, *I ſhall ſee God in my fleſh.* The learned [g] *Broughton* ſeems to favour this ſenſe, when he brings in *Job* ſaying to his friends. "Our father *Abraham* taught us, in our fathers, how *Adam* loſt life, and brought death upon us all; but the Son of God will dwell in our tabernacle, and perform juſtice for us. The God of *Bethel* will take fleſh, in *Iſaac* his death and reſurrection were taught; my Redeemer, in the nature of man, is the ever-living, and ſhall ariſe from death, and by him I ſhall ariſe and be made like his glorious body." *David* brings in Chriſt ſaying; [h] *Thou haſt brought me to the duſt of death; thou wilt not ſuffer thy holy one to ſee corruption. Iſaiah* [i] ſpeaks of him as wounded for our tranſgreſſions, pouring out his ſoul to death, and making his grave with the wicked, and with the rich in his death. In all which, and in many other places, an eye is had to Chriſt's incarnation and ſuffering in the fleſh for us. *Abraham,* [k] and indeed all the faithful, rejoiced to ſee Chriſt's day, the day of his manifeſtation in the fleſh, and made this their

[g] See his works, p. 288. [h] Pſal. xxii. 15. Pſal. xvi. 10.
[i] Iſa. liii. [k] John viii. 56.

comfort, amidſt their many ſorrows. Some think that Chriſt is pointed at in thoſe expreſſions, twice repeated in one ſhort *Pſalm*, [l] *This man was born there.* However, it is certain, that the ancient Church look'd and long'd for, and delighted in him, tho' many now deſpiſe him. *Jacob* [m] ſaid, *I have waited for thy ſalvation.* The Church [n] ſaid, *Oh that the ſalvation of* Iſrael *were come out of* Zion, and he is ſpoke of, as the meſſenger [o] of the covenant, in whom they delighted. If Chriſt was not born of the virgin, how could the angel of the Lord ſay; [p] *To you is born a Saviour, Chriſt the Lord?* why did the glory of the Lord confirm the teſtimony, and the heavenly hoſt celebrate the birth, which the angel had proclaimed, to be matter of great joy to all people? and why did he, as a ſign of the truth of what he had ſaid, tell them that they ſhould find the babe wrap'd in ſwadling cloaths, lying in a manger, as they afterwards did, publickly declaring the matter, and giving others an opportunity to examine the truth of the fact, as no doubt they did. This did not ſeem to be the conduct of per-

[l] Pſal. lxxxvii. 4, 6. [m] Gen. xlix. 18. [n] Pſal. liii. 6.
[o] Matth. iii. 1. [p] Luke. ii. 11.

ſons,

ſons, who would put a cheat upon the world, and if the forementioned things were true, then Chriſt was certainly born of the virgin.

I proceed now to the other part of the propoſition, that Chriſt, when he aſſumed our nature, aſſumed not only a true human body, but alſe a true human ſoul. *Apollinaris* and other hereticks, a little above three hundred years after Chriſt, deny'd the *Meſſiah's* having a human ſoul, and talk'd of a ſuperceleſtial ſpirit that ſupplied the room thereof. The [q] *Arians* of old, deny'd Chriſt to have a human ſoul, and imagined his body to be animated, by a ſpirit, not of the ſame nature with God the Father, nor of the ſame narure with ours, thereby making Chriſt neither true God nor true man.

[q] They (that is the *Arians*) thought that before God made the reſt of the creatures, he made one ſuper-angelical perfect ſpirit, by which he made all the reſt, and that is Chriſt, and that he received no other ſoul, but a body only at his incarnation, and this ſuper-angelical ſpirit was this ſoul, *This was the dangerous hereſie of* Arius. *Baxter's* Church hiſt. p. 48.

Vide *Epiphan.* l. 3. *Haereſ.* 77.

Apollinaris was not profoundly learned in the ſcripture and religion: he philoſophiſed too much upon our myſteries, and did not confine himſelf enough to the ſimplicity of the ſcriptures, which fault was the occaſion of his falling into error. For when once men give themſelves up to human reaſonings, in the explication of myſteries, they preſently wander from the right way, and are in danger of falling headlong. *Du Pin*, Eccleſ. hiſt. 4. cent. p. 102.

There were other hereticks who ſaid, the Deity ſupply'd the place of a ſoul in Chriſt. And tho' they allow'd Chriſt to be God, yet they did not admit him to be true man, nor indeed the ſecond perſon in the God-head, united to our nature.

Againſt theſe unſcriptural, and dangerous opinions we have (I think) ſufficient evidence. The apoſtle [r] ſaith, *Wherefore it behov'd him in all things to be made like to his brethren.* The illative particle ὅθεν, wherefore, directs us to his taking our nature, in order to his being our high prieſt, as the great thing, wherein it behov'd him to be made like to his brethren. If he only aſſumed a human body, and not a ſoul of the ſame ſpecies and kind with theirs, he muſt be unlike his brethren, in one, and that the principal and eſſential part of human nature. Was he made like man in all things, that only excepted which chiefly makes the man, even the ſoul? I ſee not with what propriety he could be call'd man, if he had not a human ſoul; for the fleſh, without the ſoul, doth not conſtitute man. The denomination man is given t

[r] Heb. ii. 17.

both parts of the compound being; but then it is as they are in a ſtate of union, and not in a ſtate of ſeparation. When the ſouls of the ſaints are ſeparated from their bodies, and taken up into heaven, they are ſpoke of not as men, [s] but as the ſpirits of juſt men made perfect.

The ſcripture ſpeaks of Chriſt's ſoul, in the ſame terms as it doth of ours. The words ψυχὴ, and πνεῦμα, commonly us'd to expreſs our ſouls by, are applied to Chriſt: the former is three times us'd by the ſeptuagint, in the tranſlation of the fifty third chapter of *Iſaiah*, [t] when the prophet ſpeaks of Chriſt's pouring out his ſoul to death, making it an offering for ſin, and of his ſeeing the travel of his ſoul, and being ſatisfied. In the hiſtory of Chriſt, we find him ſaying, [u] *My ſoul is exceedingly ſorrowful even to death. Now is my ſoul troubled.* It is alſo ſaid, Chriſt came to give his life, or his ſoul, a ranſom for many. In all which places the ſame word [v] is uſed, whereby the ſouls of men are often ſignified, particularly in this paſſage [w] *Fear not them that*

[s] Heb. xii. 23. [t] Ver. 10, 11, 12. [u] Matth. xxvi. 38. John xii. 27. [v] ψυχὴ. [w] Matth. x. 28.

can kill the body, but cannot kill the ſoul; where the ſoul muſt mean ſomething diſtinct from the life of the body, ſomething which ſhould live, after that was dead. So likewiſe in this paſſage, [x] *Take my yoke—and ye ſhall find reſt for your ſouls*. The other word, [y] by which the human ſoul is often expreſſed, is alſo applied to the ſoul of Chriſt. For it is ſaid, by all the evangeliſts, that he gave up the Ghoſt, and by *Matthew*, *Mark*, and *Luke*, that he cried with a loud voice, and then gave up the ghoſt, or his ſoul.

If it was the Deity that animated his body, and not a human ſoul, how could he give it up, how could he commend it into the hands of his Father? Did God commend himſelf into his own hands? It is ſaid indeed that [z] *Chriſt thro' the eternal Spirit offer'd himſelf without ſpot to God*. The ſacrifice offer'd, was Chriſt's human nature: he bore our ſins in his own body, upon the tree, and poured out his ſoul to death. The perſon who offer'd it was Chriſt, God-man, or God and man, in one perſon: as God, he was concerned in the offering, for having taken the human nature into a ſubſiſtence

[x] Matth. xi. 29. [y] Πνεῦμα. [z] Heb. ix. 14.

in

in his divine perſon, how ſhould the life of that nature be taken away, without his conſent? [a] but as God, he had a power to lay down his life, and to take it again. The ſupport of the human nature under its ſufferings, and the dignity and efficacy of his oblation, depended on his divine perſon. If by the eternal Spirit, by whoſe efficiency the ſacrifice was offer'd, be meant the holy Ghoſt, then we are to underſtand it of his aſſiſting the human nature, in the exerciſe of all that faith, and love, and holy zeal for the glory of God, and ſalvation of men, which appeared in Chriſt, when he gave himſelf for us. But if with ſome, very valuable interpreters, by eternal ſpirit we underſtand Chriſt's divine perſon: how that could be concerned in this offering, has been juſt before declared [b]. So wonderful and

[a] John x. 18.

[b] Haec eſt princeps cauſa tantae efficaciae non quod Deus humano cruore fuerit delectatus; ſed quia Chriſtus immaculatus ſe obtulit Deo, per Spiritum aeternum. Sic autem vocat apoſtolus aeternam Chriſti divinitatem. Quâ victimae corporis & ſanguinis ſui divinum vigorem aſpirant. Διὰ πνεύματος αἰωνίου, per Spiritum aeternum: quod propter epitheton αἰωνίου de Spiritu ejus creato, hoc eſt, de animo intelligi non poteſt: anima enim Chriſti non fuit aeterna, ſed neceſſario de ejus divinitate, quae ſola aeterna eſt accipitur. Pareus in loc.

miraculous was the tranſaction, as a by-ſtander concluded [c] from it that that man was the Son of God.

If it be ſaid, ſuppoſing Chriſt had, in the room of a human ſoul, a ſuper-celeſtial or ſuper-angelick ſpirit, he might give up that

He (*viz.* Chriſt) was ſo far a prieſt and mediator in both his natures, as that whatever he did in the diſcharge of thoſe offices, was the act of his entire perſon whereon the dignity and efficacy of all that he did depended. This offering of himſelf therefore was the act of his whole perſon; both natures concur'd in the offering, tho' one alone was offer'd. It is ſaid, if Chriſt be God himſelf, how could he offer himſelf to God? That one and the ſame perſon ſhould be the offerer, the oblation, and he unto whom it is offer'd, ſeems not ſo much a myſtery as a weak imagination. But there may be caſes wherein the ſame individual perſon, under ſeveral capacities, may both give, and take ſatisfaction himſelf. But it is not the ſame perſon that offereth the ſacrifice, and unto whom it is offer'd. And whereas in the one perſon of Chriſt there are two natures, ſo infinitely diſtinct as they are, both acting under ſuch diſtinct capacities as they did, there is nothing unbecoming the myſtery of God, that the one of them might be offer'd unto the other. Altho' the perſon of the Son is partaker of the ſame nature with the Father, yet that nature is not the object of this divine worſhip, as in him, but as in the perſon of the Father; wherefore the Son did not formally offer himſelf unto himſelf, but unto God, as acting ſupreme rule, government, and judgment in the perſon of the Father. — In the will, grace, and love of his divine nature, he, *viz.* Chriſt, offer'd himſelf unto God, thro' the eternal Spirit. — As his human nature was the ſacrifice, ſo his perſon was the prieſt that offer'd it, which is the only diſtinction that was between the prieſt and ſacrifice herein. Dr. *Owen* expoſ. in loc. paſſim.

[c] Mark. xv. 39.

as

as well as he could give up a human ſoul: It may be anſwered, that the ſcripture no where ſpeaks of ſuch a ſpirit in Chriſt, and I much wonder how any man ſhould know more concerning Chriſt's ſpirit, than that reveals. Such a notion may be the matter of fancy, but it cannot be a matter of faith, for that is ſuited to, and dependant upon the words, *ſo we preached, ſo ye believed*, ſaid the apoſtle. In matters ſo much above us we cannot take one ſtep ſafely, without that word, which ſhines as a light in a dark place. And I am much miſtaken, if ſuch a glorious ſuper-angelick ſpirit be agreeable to the ſcripture account of Chriſt, [d] increaſing in wiſdom, being ignorant of the day of judgment, being filled with fear, amazement, and exceeding ſorrow. Nor is it probable, that he was endow'd with a ſuper-angelick ſpirit, when he came to be made a little [e] lower than the angels, for the taſting of death. His humbling himſelf is aſcribed [f] elſewhere not only to his dying for us, but in the firſt place to his taking our nature, and being found in faſhion as a man.

If no ſatisfaction for the ſins of men could

[d] Luke ii. 52. [e] Heb. ii. 9. [f] Phil. ii. 8.

be

be made, but in the nature that ſin'd, then it was neceſſary for the Redeemer to aſſume our whole nature, ſoul as well as body [g]. He gave body for bodies, ſoul for ſouls, as [h] *Irenaeus* is cited, ſaying. [i] Nor can any one glory in that head, in whom he affirms his nature not to be. [k] He knows not, he knows not, his life, who is ignorant of Chriſt as true God, and true man; he took the whole man, (ſaith St. *Auguſtine*) that he might ſave all that is in man from the plague of ſin. [l] If the incarnate Word did not take an human ſoul, our ſouls had not been heal'd, for what he did not aſſume, he did not ſanctifie. If theſe things be true, then Chriſt did not aſſume a human body only, but alſo a human ſoul. This, as ſome [m] think, but I ſhall not determine, was hinted in thoſe words of the prophet, [n] *Behold I create a new thing in the earth, a woman ſhall com-*

[g] Dr. *Owen* of Chriſt's perſon, fol. p. 132.

[h] Ibid. pref. p. 18. [i] Leo epiſt. 11.

[k] Neſcit planè vitam ſuam neſcit, qui Jeſum Chriſtum, ut verum Deum, ita & verum hominem ignorat. *Hilar.* de Trinit. l. 9. p. 116.

[l] Ἐπεὶ ἐὰν οὐ προσελάβετο ψυχὴν ἀνθρωπίνην ὁ λόγος σαρκωθεὶς ἀθεράπευτοί ἐτι εἰσὶν αἱ ψυχαὶ ἡμῶν, ὁ γὰρ οὐ προσελάβετο, οὐδὲ ἰγίασε. Theophylact. in Joan. 1. 14.

[m] *Uſher* on the incarnat. p. 5. [n] Jer. xxxi. 22.

paſs a man. That is, Chriſt's manhood, ſoul and body, ſhall be in the womb of the virgin.

Seeing Chriſt did not undertake to redeem angels, 'tis not likely that he ſhould make an angelick ſpirit part of that ſacrifice, whereby he redeemed us. It may be a queſtion, whether a glorious ſuper-angelick ſpirit was capable of that ſore amazement, and ſorrow to death aſcribed to Chriſt; but it is certain, theſe things could not belong to the Deity, what then muſt be the ſubject of them, ſuppoſing that the divinity ſupplied the place of a human ſoul in Chriſt. Nor upon the laſt mentioned ſuppoſition, could the Redeemer ſay to his Father, *not my will, but thine be done.* [o] If God never ſaid to any of the angels, [p] *thou art my Son, this day have I begotten thee*; how could an angelick ſpirit be part of that Son of God that was born of the virgin? the angels are

[o] Μὴ τὸ θέλημα μοῦ τὸ ἀνθρώπινον γενέσθω ἀλλὰ τὸ σὸν, ὅτι σὸν οὐκ ἔστι τοῦ ἐμοῦ θείου θελήματος κεχωρισμένον, δύο γὰρ φύσεις ἔχων ὁ εἷς χριστὸς εἶχε πάντως καὶ φυσικὰ θελήματα τό τε Θεῖον καὶ τὸ ἀνθρώπινον ἤτοι θελήσεις. Let not my will as man be done, but thine, for as much as my divine will is not different from thy divine will, one Chriſt having two natures, had natural volitions, human and divine. Theophylact. in Lucam. cap. 22. 42.

[p] Heb. ii. 5.

all

all miniſtring [q] ſpirits, to the heirs of ſalvation: the world [r] to come is not put in ſubjection to them; but it is to Chriſt, therefore his body is not animated by an angelick ſpirit.

It may be urged, [f] the Word is ſaid to be made fleſh, but nothing is ſaid of his ſoul. I anſwer, as the word ſoul is often put for both ſoul and body, by a uſual figure, wherein a part is put for the whole; ſo the word fleſh, very frequently ſignifies the whole man. [t] *I will pour out my ſpirit upon all fleſh*, viz. *all men*.

Apollinaris, (as *Theophylact* tells us) made the ſame objection, "it is not ſaid, he is made man, but he was made fleſh, the miſerable man, (as *Theophylact* ſays) not knowing that the ſcripture often puts a part for the whole: ſometimes it calls the whole man the ſoul, as, *every ſoul, which is not circumciſed, ſhall be cut off*: See how the whole man is expreſſed by a part, the ſoul: And again, the whole man is expreſſed by the fleſh, as when it is ſaid, *all fleſh ſhall ſee the ſalvation of God*. So the Evangeliſt, inſtead of ſaying the Word is made man, ſaith, *the Word is made fleſh*, denominating the whole

[q] Heb. iv. 14. [r] Heb. ii. 5. [f] John i. 14. [t] Joel ii. 28.

man,

man, consisting of body and soul, by a part. But perhaps because the flesh is more remote from the divine nature, the Evangelist willing to signifie the boundless mercy of God, mentions the flesh, that his unspeakable love might astonish us, that for the sake of our salvation, he should assume a nature, so very different and unlike to his own. The soul has some relation or likeness to God, but there is no communion, or likeness, between him and flesh; therefore, as I think, the Evangelist useth only the name of flesh, not because the soul was not assumed, but that we might the more admire and wonder at this mystery". [u]

[u] Οὐ γὰρ φησιν εἶπεν ὅτι ἄνθρωπος ἐγένετο, ἀλλα σὰρξ— ἤγουν ἧς ἄρα ὁ ἐλεεινὸς, ὅτι ἡ γραφὴ ἀπὸ τοῦ μέρους πολλάκις ὀνομάζει τὸ ὅλον, οἵτε μέλλησαν ἐπιμηκῦναι ἀνθρώπου ὅλου ἀπὸ μέρους τῆς ψυχῆς λόγῳ, ὀνομάζει αὐτὸν· οἵτε, πᾶσα ψυχὴ ἥτις οὐ περιτμηθῇ θανατέσθω ἰδοὺ γὰρ αὐτὶ τοῦ εἰπεῖν πᾶς ἄνθρωπος, εἶπε τὸ μέρος τὴν ψυχὴν. λέγω καὶ πάλιν, ἀπὸ τῆς σαρκὸς ὀνομάζει τὸ ὅλον, ὡς ὅταν λέγῃ, καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ· οὕτως οὖν καὶ ὁ Εὐαγγελιστὴς ἀντὶ τοῦ εἰπεῖν ὁ λόγος σὰρξ ἐγένετο, ἀπὸ τοῦ μέρους τὸν ἄνθρωπον ὀνομάζων, τὸν ἐκ ψυχῆς καὶ σώματος συγκείμενον τάχα δὲ ἐπεὶ ἡ σὰρξ ἀλλότριόν ἐστι τῆς θείας φύσεως, θέλων ὁ Εὐαγγελιστὴς δηλῶσαι τὸν ὑπερβάλλοντα συγκατάβασιν τοῦ Θεοῦ, τῆς σαρκὸς ἐμνήσθη, ἵνα ἐκπλαγῶμεν τὴν ἄφατον φιλανθρωπίαν αὐτοῦ, ὅτι διὰ τὴν σωτηρίαν ἡμῶν τὸ ἀλλότριον τῆς φύσεως αὐτοῦ καὶ ξένον παντάπασι, φημὶ δὴ τὴν σάρκα προσέλαβεν· ἡ μὲν γὰρ ψυχὴ ἔχει τίνα συγγένειαν πρὸς Θεὸν, τί δὴ σὰρξ παντάπασιν ἀκοινώνητος; Διὰ τοῦτο οὖν οἶμαι τὸν Εὐαγγελιστὴν ἐνταῦθα μόνῳ τῷ τῆς σαρκὸς ὀνόματι χρήσασθαι, οὐκ ὡς ἀμοιροῦντος ψυχῆς τοῦ προσελήμματος, ἀλλὰ πρὸς ἔνδειξιν πλέιω τοῦ θαύματος καὶ φρικώδους μυστηρίου. Theophylact, in Joan. Cap. 1. v. 14.

The

The word fleſh may be uſed, to denote the frail, ſorrowful, humbled condition in which Chriſt aſſumed our nature, and alſo to magnify the grace and condeſcenſion of the Saviour, in aſſuming ſuch a nature, in order to our redemption. Tho' the ſoul is not expreſly mentioned, yet it is neceſſarily implied, and included in the word man, and it is abundantly evident from what has been ſaid, that Chriſt had a human ſoul, as well as a human body. He became a compleat perfect man. [w] *There is one mediator between God and man, the man Chriſt Jeſus.* How often did Chriſt call himſelf man, and the ſon of man, not to exclude his Deity, but to aſſert the truth of his humanity, conſiſting of ſoul and body?

If any ſhould yet ſay, as many formerly did, how can theſe things be, how could a human body be form'd in the womb of the virgin, out of the ordinary way of generation, what kind of ſoul had he, and how was it united? I reply, that in inferior things to diſpute againſt matters of fact is fooliſh, but in things divinely revealed 'tis wicked. How did God at firſt form all things out of nothing, or the body of *Adam*

[w] 1 Tim. ii. 5.

out

out of the earth? how did he breathe into him the breath of life? ſhall we reject theſe things, becauſe we can't explain them? The buſie enquirers into things not ſeen, who would be thought men of ſuperior reaſon, ought not to neglect one rule of reaſon among the reſt, either to believe God in every thing, or in nothing. If his infinite wiſdom and truth be the ground of our faith, then his declaration of the reality of a thing, without explaining the manner of it, ought to cauſe us to believe it: if God's wiſdom and truth be ſuch, as he cannot either deceive, or be deceived, then we ought to believe him in every thing; but if they have ever failed, we have no ſufficient ground to believe him in any thing. It doth not ſeem reaſonable, to take any thing upon God's word, and reject another as plainly aſſerted there, either becauſe we do not like it, or cannot comprehend it.

When Chriſt's mother was for enquiring into his wonderful conception, the angel gave her ſuch an anſwer, as might ſatisfy her faith, not her curioſity. * He told her, it ſhould be done by a divine power, and that

* Luke i. 34, 35.

was

was enough for her, and indeed for us, to know. *Abraham* having God's promiſe for a thing not poſſible, in the ordinary courſe of nature, [y] is commended for his faith, as thereby giving glory to God. It is the glory of faith, and it is for the glory of God to believe things that are not ſeen. Faith is an evidence to the Chriſtian, of things hid from the eyes of ſenſe and reaſon: As by faith we believe that the worlds were made [z] by the word of God, tho' we know not how, ſo by faith, we are to believe, that the Word was made fleſh, the eternal Son of God, became man, tho' we cannot explain how it was done. If it had been needful for us to know the modus, God would have given us an account of it, and faculties to underſtand it. But where he has caſt a veil, it does not become us to gaze. It would be better to endeavour to ſupport our faith, than to ſatisfy our curioſity. If we more firmly believed theſe great truths, we ſhould love them better, and if we lov'd them more, we ſhould queſtion and quarrel againſt them leſs.

[y] Rom. iv. 20. [z] Heb. ii. 3.

APPLI-

APPLICATION.

Let us then believe the prophets, believe the apoſtles, believe Chriſt himſelf, believe him to be the true God, and true man, in one wonderful perſon: Let us ſay, this is our God, we will be glad and rejoice in his ſalvation. O this infinite grace and condeſcention! will God indeed dwell with men, upon the earth, dwell in a creature formed in the lower parts of the earth, will he come in the likeneſs of ſinful fleſh? what amazing grace and love is this! The higher the nature aſſuming, and the lower the nature aſſumed is, the more glorious is the grace, and the condeſcention of the aſſumption. They therefore do a very ill piece of ſervice to our love and thankfulneſs, who leſſen, all they can, the perſon aſſuming, and exalt, far too high, the nature aſſumed: it is beſt to keep cloſe to the ſcripture account, for as there we are moſt certain of truth; ſo the doctrine taught there is beſt ſuited to the honour of God, and the increaſe of our grace and peace. Can we ever enough admire this tranſaction? God over all, bleſſed for ever, made of a woman, and made under the law, to redeem ſuch as were under the law, whilſt he neglected the fallen angels. Lord, what is man, that

thou art mindful of him! to how high a pitch of dignity and happineſs has he rais'd our nature, and will raiſe the perſons of all the redeemed?

The Son of God incarnate is called the deſire of all nations; [a] the conſolation. He was the Father's delight, the patriarchs deſire, the wonder of angels, the joy and delight of all the faithful; how then ſhould we adore him, love him, ſerve him, praiſe him! he came down from heaven to earth, to raiſe us up from earth to heaven: he was born according to the fleſh, that we might be born according to the ſpirit: he was born of a woman, that we might become the ſons of God: He lay in the womb, in a manger, in the grave, that we might lye in *Abraham*'s boſom. The prophet addreſſes the Church in magnificent, yet ſweet language, upon this head, Chriſt's incarnation. *O* Zion, [b] *that bringeſt good tidings, lift up thy voice with ſtrength, lift it up, be not afraid; ſay to the cities of* Judah, *behold your God. Behold the Lord God will come with a ſtrong hand, and he ſhall feed his flock like a ſhepherd.* May God the Spirit enable us all in return to ſay, bleſſed is he that cometh in

[a] Hag. ii. 7. [b] Iſai xl. 9, 10.

the

the name of the Lord, to ſave us; he is fairer than the ſons of men; may we all cleave to him, by faith, and ſay, behold his glory, as the only begotten of the Father, full of grace and truth; and then we ſhall never repent of determining, to know nothing, in compariſon of Chriſt and him crucified.



SERMON IV.

Preach'd *Septemb.* 27th, 1726.

1 Cor. ii. 2.

I determined not to know any thing among you ſave Jeſus Chriſt, and him crucified.

I Have formerly endeavoured to ſhew, that Chriſt was a real and glorious perſon from eternity, that in time, he aſſumed our nature, and became man, and that the nature aſſumed, conſiſteth of a true human body, and a true human ſoul. I now proceed to

PROP. VIII. Chriſt's body and ſoul, have their ſubſiſtence in his divine perſon, and therefore in Chriſt there are not two perſons, but one divine perſon only,

In the fifth century, *Neſtorius* and others with him affirmed, that as there were two natures, ſo there were two perſons in Chriſt; this opinion was oppoſed and condemned, in the firſt council at *Epheſus*, conſiſting of two hundred biſhops, and by the council of *Chalcedon*, where ſix hundred and thirty were preſent. The reaſon commonly given why the human nature in Chriſt is not a diſtinct perſon is, becauſe in the firſt moment of its formation, or creation, it had its ſubſiſtence in the perſon of the Son. The Word, or Son, in aſſuming our nature [a] created it, and in creating it, he aſſumed it; he did not create it out of his divine perſon, but in it, or in union with it, at the firſt moment of its exiſtence. "His conception in the womb of the virgin, as to the integrity of human nature, was a miraculous operation of the divine power, but the prevention of that nature from any ſubſiſtence of its own, by its aſſumption into perſonal union with the Son of God, is that which is above all miracles", as [b] one has obſerved.

[a] Eam (ſcil. naturam humanam) ſumendo creavit, & creando ſumpſit. Zanch. de incarnat. p. 57.

[b] Dr. *Owen* of Chriſt's perſon, p. 14.

1. That the Logos, or Son, aſſumed our nature, I think is plain from ſcripture; and that, after the aſſumption, he is repreſented as one perſon, I alſo hope to prove. That the Son of God aſſumed our nature, is declared in this ſcripture, [c] *Verily he took not on him the nature of angels, but the ſeed of* Abraham. The *Arians*, *Socinians*, and ſome others, who tread in their ſteps, would perſuade us, that the taking the ſeed of *Abraham* is not meant of Chriſt's taking our nature, but of his undertaking to redeem mankind, and not angels. *Crellius* [d] thus explains it, "it is no where in ſcripture ſaid, that Chriſt was appointed by God to undertake for angels, and relieve them, (for this is here meant by ἐπιλαμβάνεσθαι) or that he was employed therein; but this was his work, that he ſhould take under his care, relieve, and eternally ſave, the poſterity and children of *Abraham*." To the ſame ſenſe, tho' in fewer words, another has thus render'd and explained the text. "He does not lay

[c] Heb. ii. 16.

[d] Nuſpiam in ſcripturâ dici, Chriſtum angelis ſuſcipiendis ac ſublevandis, (id enim hic eſt ἐπιλαμβάνεσθαι) deſtinatum a Deo, aut in eo occupatum eſſe. Sed has ejus eſſe partes, ut *Abrahae* poſteros ac filios, curâ ſuâ complectatur, eos ſublevet, aeternumque ſervet, *Crel.* de uno Deo lib. 2. ſect. 3.

hold

hold on angels to reſcue them, but he lays hold on the ſeed of *Abraham* for their reſcue from bondage:" to ſupport this explication, and expoſe the contrary ſenſe of the text, it has been repreſented as hardly conſiſtent language to ſay, he took not on him the nature of angels, but he took on him the nature of the ſeed of *Abraham*. But leave out the word nature, which is not in the original text; and the inconſiſtency vaniſhes, and the ſenſe is very plain and good: he took not of angels, any of them, but he took the ſeed of *Abraham*, that human nature, derived from *Abraham*, which was the promiſed ſeed. Thus the apoſtle has explained it, [e] *Now to* Abraham, *and his ſeed, were the promiſes made; he ſaith not, and to ſeeds, as of many, but as of one, and to thy ſeed which is Chriſt.* It is not likely, that it ſhould be ſaid in the fourteenth verſe, that Chriſt came to deſtroy; and in the ſixteenth, that he did not come to reſcue the fallen angels. As little reaſon is there to think, that in the fifteenth verſe the apoſtle ſhould ſay, that Chriſt came to deliver us from bondage;

[e] Gal. iii. 16.

and then again in the next verſe, ſay he laid hold on us for our reſcue from bondage, for that would be but ſaying the ſame thing over again, without any apparent occaſion for it. "By angels, the good angels, not fallen angels, are principally regarded; of fallen angels he had newly ſpoke under the collective expreſſion, the Devil who had the power of death, nor are, it may be, the Devils any where, called abſolutely by the name of angels[f]".

The holy angels were in no bondage, ſo did not need any reſcue, [g] how then could the apoſtle ſay of angels in general, and as including the good ones, that he did not

[f] Dr. *Owen* on Heb. ii. 6.

[g] He is here ſaid to take the ſeed of *Abraham*, becauſe in the ſcripture it is ſo plainly, ſo often affirmed, that he ſhould ſo do, when not one word is any where ſpoken, that he ſhould be an angel, or take their nature upon him, and this, as I ſaid, gives us the true meaning of the words. The apoſtle in them confirms what he had before affirmed concerning his being made partaker of fleſh and blood, together with the children, Dr. *Owen* in loc. p. 275.

The *Socinians* embrace and endeavour to confirm another expoſition of the words, *i. e.* that Chriſt, by his participation of fleſh and blood, brought help and relief, not unto angels, but unto men, the ſeed of *Abraham*, and that it is their concernment ſo to do; for if the words expreſs, that the Lord Chriſt aſſumed human nature, which neceſſarily infers his pre-exiſtence in another nature, their perſuaſion about the perſon of Chriſt is quite overthrown. *ibid.* p.

reſcue

reſcue them, for there was no room to ſuppoſe, that he did or could do it? The ſuppoſed difficulty is avoided by the commonly allowed ſenſe of the text, that the divine Logos, or Son of God, did not take any angel, or angelick ſpirit into union with his divine perſon, but that he took the promiſed individual ſeed of *Abraham*, into union with himſelf, and gave it a ſubſiſtence in his own perſon. The diſtinguiſhing grace ſhew'd to mankind, in Chriſt's taking our nature, and not that of angels, is by the apoſtle propoſed to our conſideration: the Saviour is peculiarly recommended to the *Jews*, by declaring him to be that very ſeed of *Abraham*, ſolemnly promiſed, and ſo long, and ſo much deſired; "he took not any one of the angels, but the ſeed of *Abraham*; what is it he ſaith, he took not the nature of an angel but of a man?" ſaith *Chryſoſtom*. [h] The angels miniſter to the ſaints below, and adore

[h] Οὐ γὰρ δήπου Ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραάμ, τί ἐστιν ὁ φησὶν ὅτι Ἀγγέλων φύσιν οὐκ εἰσεδέξατο ἀλλ' ἀνθρώπου, Chr. in loc.

Heb. ii. 16. He took not, (that is, he did not aſſume the nature of angels) or bear that. Οὐ γὰρ δήπου Ἀγγέλων ἐπιλαμβάνεται τοιοῦτόν ἐστι τῆς τῶν ἀγγέλων φύσεως ἐδεήθη καὶ ταύτην ἐφόρεσε. —— Theophylact. in loc.

He did not apprehend or aſſume the angelick nature, but the human. Οὐκ Ἀγγέλων φύσεως ἐδεήθη καὶ ἀνέλαβεν ἀλλ' ἀνθρωπίνης. Oecumenius in loc.

the

and then again in the next verſe, ſay he laid hold on us for our reſcue from bondage, for that would be but ſaying the ſame thing over again, without any apparent occaſion for it. "By angels, the good angels, not fallen angels, are principally regarded; of fallen angels he had newly ſpoke under the collective expreſſion, the Devil who had the power of death, nor are, it may be, the Devils any where, called abſolutely by the name of angels[f]".

The holy angels were in no bondage, ſo did not need any reſcue, [g] how then could the apoſtle ſay of angels in general, and as including the good ones, that he did not

[f] Dr. *Owen* on Heb. ii. 6.

[g] He is here ſaid to take the ſeed of *Abraham*, becauſe in the ſcripture it is ſo plainly, ſo often affirmed, that he ſhould ſo do, when not one word is any where ſpoken, that he ſhould be an angel, or take their nature upon him, and this, as I ſaid, gives us the true meaning of the words. The apoſtle in them confirms what he had before affirmed concerning his being made partaker of fleſh and blood, together with the children, Dr. *Owen* in loc. p. 275.

The *Socinians* embrace and endeavour to confirm another expoſition of the words, *i. e.* that Chriſt, by his participation of fleſh and blood, brought help and relief, not unto angels, but unto men, the ſeed of *Abraham*, and that it is their concernment ſo to do; for if the words expreſs, that the Lord Chriſt aſſumed human nature, which neceſſarily infers his pre-exiſtence in another nature, their perſuaſion about the perſon of Chriſt is quite overthrown. *ibid.* p.

reſcue

reſcue them, for there was no room to ſuppoſe, that he did or could do it? The ſuppoſed difficulty is avoided by the commonly allowed ſenſe of the text, that the divine Logos, or Son of God, did not take any angel, or angelick ſpirit into union with his divine perſon, but that he took the promiſed individual ſeed of *Abraham*, into union with himſelf, and gave it a ſubſiſtence in his own perſon. The diſtinguiſhing grace ſhew'd to mankind, in Chriſt's taking our nature, and not that of angels, is by the apoſtle propoſed to our conſideration: the Saviour is peculiarly recommended to the *Jews*, by declaring him to be that very ſeed of *Abraham*, ſolemnly promiſed, and ſo long, and ſo much deſired; "he took not any one of the angels, but the ſeed of *Abraham*; what is it he ſaith, he took not the nature of an angel but of a man?" ſaith *Chryſoſtom*. [h] The angels miniſter to the ſaints below, and adore

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the

the Saviour above, he who is the brightneſs of the Father's glory, the expreſs image of his perſon, who made the worlds, who ſits at the Father's right hand, is become our brother, has taken our fleſh, that therein he might deſtroy the devil's tyranny, and free us from ſlavery.

It has been objected, that Chriſt's taking the ſeed of *Abraham*, cannot mean his aſſuming our nature, or being made man, becauſe this taking the ſeed of *Abraham* is aſſigned, as a reaſon why it behoved him to be made like to us, *i. e.* to become man, which would be *idem per idem*, or proving the ſame thing by the ſame; if by taking the ſeed of *Abraham*, be underſtood the reſcuing and redeeming them, that is a good reaſon, why he ought to be made like us, or become man. But the objection proceeds upon a miſtake, *viz.* that what is affirmed in the ſixteenth verſe, is a reaſon of what is ſpoken of in the ſeventeenth; whereas in the opinion of the learned Dr. *Owen* and others, the ſixteenth verſe is a confirmation of what the apoſtle had before affirmed, concerning Chriſt's being made partaker of fleſh and blood; and the ſeventeenth and eighteenth verſes ſet forth

ſome ſpecial ends of this divine diſpenſation. As the reader may ſee if he pleaſes to conſult the Doctor's celebrated expoſition, of the verſes cited.

Chriſt took fleſh and blood, that he might be one in nature with the children given him, and he took his fleſh and blood, as derived from *Abraham*, to fulfil the promiſe and deſign of God, expreſſed in ſcripture, which never ſpeaks of Chriſt's making uſe of the angelick nature, but of *Abraham*'s ſeed to redeem us.

Chriſt took our nature, that he might be our high prieſt, and he became our prieſt, that in our nature, he might expiate our ſins, and ſympathiſe with us, in all our temptations and ſorrows. If this be the true ſenſe of the words, then they give no countenance to the former opinion, but plainly ſpeak of an intelligent voluntary agent, who aſſumed our nature into union with himſelf: Was this the act of ſome ſuper-celeſtial or ſuper-angelick ſpirit, or of the eternal Son of God? not of a meer property, nor power, but of a real perſon: This, I think, [i] the apoſtle's preceding diſcourſe

[i] Heb. i. 2.

will

will beſt determine: The perſon aſſuming our nature, is the Son of God, the heir of all things, the brightneſs of the Father's glory, the expreſs image of his perſon; who upholds all things by the word of his power, as at firſt he laid the foundations of the earth, and made the heavens: It is he whom all the angels of God are to worſhip; whoſe throne is for ever and ever; who ſits at God's right hand whilſt all the angels are ſent forth by him, to miniſter to the heirs of ſalvation. Is this a created, or increated ſpirit? Is this the work and character of an angelick, or ſuper-angelick ſpirit; or of the eternal Son of God? Is it a truly divine and infinite perſon, or only a divine power or property, to whom theſe characters belong? Which ever of them it be, that is ſpoke of in the firſt chapter of this epiſtle, I think, it is plain, that 'tis the ſame perſon who in the ſecond chapter is ſaid to take fleſh and blood, and to take the ſeed of *Abraham*; the Lord Chriſt, the Son of God, according to the promiſe, took the nature of man, into perſonal union with himſelf, as Dr. *Owen* explains the words.

I have the longer inſiſted on this teſtimony,

ny, becauſe I think it to be very proper and full to the point in hand; for in it we have the divine perſon aſſuming, the human nature aſſumed, the perſonal union of the one with the other, in the perſon of our great high prieſt; in this ſenſe the whole catholick Church has taken this famous text, [k] ſays *Pareus*.

If it ſhould be ſaid, as it has been, that the greek word ἐπιλαμβάνεται, *he took*, no where elſe ſignifies to take into perſonal union, it is a ſufficient anſwer to ſay, that the word is no where elſe uſed concerning the myſtery of the incarnation; and it is enough that the ſcope and all the circumſtances of the place prove, that it ſo ſignifies here.

Another illuſtrious teſtimony confirming this truth is the following. [l] *He who was in the form of God, took upon him the form of a ſervant*. Was this perſon, who is ſaid to be in the form of God, a ſuper-celeſtial or ſuper-angelick ſpirit? Could one creature thus take upon him another, and by death merit our ſalvation. The Papiſts have long talked of the merits of their ſaints, in ſubordination to the merits of the Son of God; but

[k] Vide *Pareum* in loc. [l] Phil. ii. 6, 7.

who

who dares to ſay, that a created ſpirit, in the form of God, took upon it the form of a ſervant, and therein by death merited our ſalvation? Or was it only a divine power, or property, and no real perſon, that being in the form of God, took upon it the form of a ſervant? Or will any ſay that it was the Father, who being in the form of God, took upon him the form of a ſervant? If none of theſe be allowed, what remains, but that the divine Logos, the ſecond perſon in the Trinity, being in the eſſential form of God, voluntarily aſſumed our nature into perſonal union with himſelf, ſo as that the humiliation, obedience, death, and exaltation, which followed thereupon, are all aſcribed to his perſon: He humbled himſelf and God exalted him, *viz.* the ſame perſon, who was in the form of God, tho' not in the ſame nature, wherein he was in the form of God, but in that nature, which he aſſumed, and wherein he was, in the form of a ſervant. It is not ſaid, he took a ſervant, denoting a diſtinct perſon, but he took the form of a ſervant, denoting a diſtinct nature, taken into a ſubſiſtence in his own perſon, by which nature he procured our ſalvation.

If

If it be ſaid, how could he take the human nature, without the human perſonality? I anſwer, ſeparate exiſtence is neceſſary to human perſonality. Thus two men are two perſons, becauſe they exiſt ſeparately, and independent of one another; tho' for kind their natures be the ſame, yet their perſons are diſtinct, and the one lives whilſt the other dies; but Chriſt's human nature never exiſted out of, nor ſeparate from his divine perſon; it was formed at firſt in union with it, as well as aſſumed by it; it was his own body, and his own ſoul, ſo as no other ever were or can be.

If it be ſaid, what is the nature of this union, and in what manner was it effected? I ſhall only return the following anſwer; theſe buſie and bold enquirers into the deep things of God, had better begin with things more eaſie, and proceed more gradually; let them explain how the parts of a material body are united, how the loadſtone draws the iron, and then proceed to declare, how their own ſouls are united to their bodies, ſo as that they can never, by meer acts of the underſtanding and will, without other means, diſſolve the union; and when they have tried their abilities upon theſe things, they will be

be better prepared, to explain the union of Chriſt's two natures, or to own their incapacity to do the greater, when they can't do the leſs; and how unreaſonable is it to deny this union of natures in Chriſt, becauſe they do not know the modus of it, whilſt thoſe very faculties which form the denial, are reſident in bodies, to which they know they are united, but can never tell how? Beſides, if God has revealed the certainty of this glorious union, between Chriſt's divine perſon, and his human nature, and yet has not revealed the modus of it, it is plain, that we are bound to believe the thing, and at the ſame time to reſt contented, not fully to know the manner how it is. God manifeſt in the fleſh would be no ſuch great myſtery, if all the queſtions which may be asked concerning it, could eaſily or clearly be anſwered. Some have undertaken to illuſtrate this union by that between the ſoul and body; but tho' the reſemblance may hold in ſome things, yet it will not in many others: In man the ſubſtances united are one nature, in Chriſt they are two; in man neither ſoul nor body is the efficient cauſe of the union, but it is God that breaths into the body the breath of life; but the divine Logos, or Son

of

of God, actually took our nature into union with himſelf. As to man there was no perſon before the union of the two ſubſtances, but as to Chriſt in his divine nature, he was a glorious perſon, from all eternity.

I ſhall not therefore attempt to clear up this union, by comparing any other with it, ſeeing there is no other like it, but rather hint at a few ſcriptures more, from whence the reality of it might be proved. [m] *The Word was made fleſh*, not by being changed into fleſh, for then he muſt have ceaſed to be God, which was impoſſible; but the Word was made fleſh, became fleſh, as Εγένετο might as well be render'd, by his taking human nature, and dwelling therein among men. [n] He is repreſented as coming into the world, in the body, which the Father had prepared him therein to do the will of God. [o] *He is over all God bleſſed for ever*, and therefore no glorious ſpirit below Deity, is ſaid to come in the fleſh derived from the ſtock of *Iſrael*. From all which teſtimonies it appears that the Son of God actually took the human nature into union with himſelf. Having thus proved, that the Logos, or Son, aſ-

[m] John i. 14. [n] Heb. x. 5. [o] Rom. ix. 5.

ſumed our nature into union with himſelf. I now proceed,

2. To the other part of the propoſition, that after this union, Chriſt is conſtantly ſpoke of in ſcripture, not as two perſons, but as one perſon only. It is ſaid, he dwelt among us, not they; we beheld his glory not theirs; as the glory of the only begotten Son, not ſons of God: He, by himſelf, purged our ſins, not they by themſelves; in a word, the perſonal appellations in the ſingular number, *I, thou, he, him,* are always given to Chriſt, notwithſtanding his taking our nature, and the plural perſonal terms, *we, ye, they, theirs, them,* are never by the holy Ghoſt applied to Chriſt; which ſhews, that tho' his natures are two, yet his perſon is but one: Some think it is of no great moment, whether there be two perſons, or but one in Chriſt; but the aſſerting a plurality of perſons in Chriſt, is no ſuch innocent harmleſs notion, as ſome imagine. It is obſervable, what language the angel uſed when [p] he foretold Chriſt's birth. *That holy thing that ſhall be born of thee, ſhall be called the Son of God.* The human

[p] Luke i. 35.

nature

nature is not called a perſon, but an holy thing, becauſe it ſubſiſted in the Son of God; and therefore had no perſonal character of its own, but was called the Son of God: For weighty reaſons, no doubt, did the holy Ghoſt thus guard againſt the notion of a plurality of perſons in Chriſt, for if there had been more perſons, there had been more ſaviours than one. If in Chriſt the human nature had been a diſtinct perſon, all its actions would have been reckoned to his human perſon, and could not have had an infinite dignity, and worth in them, [q] which flows from their being the obedience and ſufferings of the Son of God, tho' in the human nature: actions are always reckoned to the perſon, whoſe actions they are, and are

[q] What then is the perſonal union of the two natures in Chriſt? Anſw. The aſſuming of the human nature, (having no ſubſiſtence in itſelf) into the perſon of the Son of God. *John* i. 14. *Heb.* ii. 16. And in that perſon uniting it to the Godhead, ſo making one Chriſt, God and man. — The works of each of the natures could not be counted the works of the whole perſon, if the perſon of the Son of God had joined itſelf to a perfect perſon of man; whereas, now by this union of both natures, in one perſon, the obedience of Chriſt performed in the manhood, is become of infinite merit, as being the obedience of God; and thereupon *Acts* xx. 28. God is ſaid to have purchaſed his Church with his own blood. *Uſher*'s body of Divin. p. 165, 166.

better or worſe, according to the perſon whoſe they are.

In man there is a body, and ſoul; if theſe were two perſons, the actions of the body would be juſtly reckoned to the fleſhly perſon, and the actions of the mind to the ſpiritual perſon; but ſoul and body making but one perſon, the actions of either part, ſoul or body, are juſtly ſaid to be the actions of the perſon. In Chriſt there are two natures, yet but one perſon, becauſe Chriſt's human nature was created in, and is upheld by his divine perſon, as his own body and ſoul; their union with him being more ſtrict, more laſting, than that of our bodies to our ſouls, which makes them our own, in a very intimate and endearing ſenſe.

Were there a diverſity, or plurality of perſons in Chriſt, the man might be ſaid to die, but God could not be ſaid to purchaſe the church with his own blood. By dividing Chriſt's perſon into two, and conſequently cutting off all communication of properties between them, the force and energy of our Saviour's ſufferings is plainly evacuated, and the doctrine of redemption by his death ſubverted, [r] as one has obſerved. If Chriſt were

[r] Dr. *Edward's* Preſerv. part 3. p. 117.

not

not one perſon he could not be ſaid to purge our ſins by himſelf, nor to be in heaven, whilſt he was on earth; nor would that be true, that there is one Mediator between God and man; nor could it be ſaid, that we ſhall reign in life [s] by one, unleſs it be ſaid, that a human perſon only procured our ſalvation; and ſuppoſing two perſons in Chriſt, we ſhould be confounded in the acts of our faith, prayer, and praiſe; but the ſcripture aſſerts the unity of Chriſt's perſon, and this leads me to the next propoſition.

PROP. VIII. As Chriſt's perſon includes both natures, the properties and actions of either nature are aſcribed to his perſon.

Various things are ſpoke of Chriſt's perſon, which properly belong to his divine nature. [t] *In the beginning the Word was with God, and the Word was God.—Before* Abraham *was I am, — upholding all things by the word of his power.* There are other things aſcribed to Chriſt, which are proper only to his human nature; as to be born, to be ſorrowful, to ſuffer and die; not to know of the day of judgment, which cannot be ap-

[s] Galat. iii. 16.
[t] John i. 1. John viii. 58. Heb. i. 3.

plied to his divine nature, and yet are properly affirmed of Chriſt. The ſcripture ſometimes ſpeaks of Chriſt, as God, and predicates of him what belongs to him only as man; as when God is ſaid to purchaſe the Church with his own blood, and when the Lord of glory is ſaid to be crucified. And ſometimes Chriſt is ſpoke of as man, and what is proper to his divine nature is attributed to him; thus the Son of man is ſaid to be in heaven, [u] whilſt he was here on earth; which he could be only in his divine nature, and not in his human, which could not be in heaven and on earth at once. Some things are aſcribed to his perſon, as including both natures; thus he is a Redeemer, a Mediator, the Head of the Church, and Judge of the world; ſo likewiſe he is called *Immanuel*, God with us, and the Word is ſaid to be made fleſh, and to dwell among us: God was manifeſt in the fleſh. This wonderful perſon is alſo, ſometimes, ſignified by one nature, and that which relates to both natures, is aſcribed to him; as when it is ſaid, [v] *The Lord* Jehovah *is become my ſalvation*, where he is repreſented only as God; but the ſalvation flows

[u] John iii. 13. [v] Iſa. xii. 2.

from

from him as God-man, on the account of the inferior nature united to his perſon; many inferior characters and aſcriptions are given him in ſcripture; ſuch as to be a man of ſorrows, and the like.

It is by a very fallacious way of arguing, that the hereticks alledge the properties of the divine nature, in denial of his human nature, and the properties of his human nature, in denial of his divine nature. Seeing the properties of each nature belong to his divine perſon, as including, ſince his incarnation, both natures, by the help of this diſtinction, their moſt plauſible reaſonings are eaſily anſwered, and the truth eſtabliſhed; and aſſertions, which would otherwiſe be contradictory, may very conſiſtently be applied to the Son of God; as, to be mortal and immortal; to be created and uncreated; to be omnipreſent and circumſcribed in a certain place; to be omniſcient, and yet not to know ſome things; to be in the form of God, and in the form of a ſervant; to exiſt from eternity, and to be made in time; to be the moſt high God, and yet to be inferior to the Father; to be made lower than the angels, and yet to be infinitely above them, and worſhipped by them: In a word, to be true

God, and yet true man, [v] the man who is fellow to the Lord of hoſts: Wonder not, [w] ſaith one, to find one and the ſame to be prince and prieſt, God and man, the rod and the root, the root and offspring of *David*, his Son, and yet his Lord; for theſe things belong to that one Perſon, who is both God and man; ſome of them as he is God, ſome of them as he is man, and ſome as God-man. [x] "As he had ſaid above, that the Son of man came down from heaven, though the fleſh did not deſcend from thence, yet becauſe he was one hypoſtaſis, one perſon, thoſe things which belong to God, are attributed to the man, and thoſe things which belong to man, are attributed to God the Word; for 'tis ſaid, that God gave his Son to death, altho' God is impaſſible", as one of the antients ſpeaks.

PROP. IX. Tho' there be an union of natures in Chriſt, yet there is not a mixture or confuſion of them, or of their properties.

[v] Zach. xiii. 7. [w] Vide Jerom. in Ezek. cap. 46.

[x] Ὅτι ὥσπερ ἄνω εἶπεν, ὅτι ὁ υἱὸς τῦ ἀνθρώπυ κατέβη ἐκ τῦ ὐρανῦ, καὶ τοι οὐ κατέβη ἡ σὰρξ ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁμῶς διὰ τὸ ἓν πρόσωπον, καὶ τὴν μίαν ὑπόστασιν, τὰ τοῦ Θεοῦ προσέθηκε τῷ ἀνθρώπῳ, ἔτως, καντάυθ' τὸ ἔμπαλιν τὰ τοῦ ἀνθρώπυ προσίθησι τῷ Θεῷ λόγῳ, ἔδωκε γάρ φησι ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς θάνατον καὶ τοι ὁ Θεὸς ἀπαθὴς διέμεινεν. Theophylact. in Joan. cap. 3. v. 16.

Some

Some hereticks of old [y] taught, that as there is in Chriſt but one perſon, ſo but one will; but we find Chriſt's will as man, diſtinguiſhed from the will of God, in theſe words, [z] *not my will, but thine be done.* Nor is it poſſible, that the human nature ſhould be omnipotent, omniſcient, omnipreſent, or that the divine, ſhould be impotent, ignorant, or limited. If when the Word was made fleſh, it had been changed into fleſh, there had been no beholding of his glory afterwards, as the only begotten of the Father; or if his humanity had been changed into Deity, he could not have been hungry, thirſty, weary, ſorrowful, or have ſweat, and bled, and died. The union of the natures therefore in Chriſt, was without changing the one into the other, or mixing the one with the other; but the eſſential properties of each nature were preſerved diſtinct, and entire: In this ſenſe [a] the ancients ſaid of this wonderful perſon, that remaining what he was, he became what he was not, nor had been. The ſoul and body conſtitute the man, which neither part, ſeparate from the other, could properly be ſaid to be,

[y] Zanch. de incarnat. p. 34.
[z] Luke xxii. 42.
[a] Auguſt epiſt. p. 174.

and

and yet each part retains its own qualities, and properties: The body is material, diviſible, and mortal; the ſoul immaterial, indiviſible, and immortal; in Chriſt the human is, and does, what is proper to it, and his divine nature is, and does what is proper to it; for it is impoſſible and a contradiction, that the humanity ſhould be changed into divinity, or the divinity into the humanity; or that a finite nature ſhould become infinite, or an infinite nature become finite, or that what is created, ſhould become uncreated; or what is uncreated, become created; much leſs can each, or either nature, be both; for then indeed in Chriſt there would be but one nature, and that nature contradictory to itſelf. In the divine nature there is no variableneſs, nor ſhadow of turning; Chriſt's divinity therefore could not be turned into humanity, nor could the humanity, remaining ſuch, become divinity. The antient catholick faith, (as appears from the *Athanaſian* creed) was, that Chriſt is God-man, "yet he is not two but one Chriſt; one, not by the converſion of the Godhead into fleſh, but by taking the manhood into God; one altogether, not by confuſion of ſubſtance, but by unity of perſon".

PROP.

PROP. X. Many high titles and characters are given to this glorious perſon to confirm and invigorate our faith, and love; I ſhall juſt touch upon a few of them. *John* the evangeliſt [b] ſpeaking of the Word made fleſh, adds; *We beheld his glory, as the glory of the only begotten of the Father, full of grace and truth.* He was now in no reputation with men, deſpiſed and rejected of them, was far from affecting or enjoying a worldly glory; but yet he had a glory, which his diſciples ſaw, not a fleſhly but a ſpiritual, not an earthly but an heavenly glory. *It was the glory of the only begotten of the Father,* but not the brightneſs of his glory as God. For as one [c] well obſerves, if the people could not bear the glory which appear'd in the face of *Moſes*, how ſhould we be able to behold the brightneſs of the divine glory. Yet the glory which they ſaw, is expreſly ſaid to be the glory of the only begotten of the Father; not the glory of the prophets, angels, or any

[b] John i. 14.

[c] Εἰ γὰρ μώσεως τὸ αὐτῆς ἡμῶν μετέχοντος φύσεως, οὐκ ὑπέμειναν εἰ κατ' ἐκεῖνο γε καιροῦ τὸ πρόσωπον μόνον δόξαν θεὸν ἰδεῖν, ἀλλὰ καὶ προκαλύμματος ἐδέησε, τῷ δικαίῳ, τοῦ δυναμένου τὸ τῆς Δόξης ἀκραιφνὲς, συσκιάσαι καὶ τὸ ἀμήχανον τῆς ἑαυτοῦ ὄψεως δυνατὸν αὐτοῖς θεῖναι, πῶς θεότητα γυμνὴν ὄσαν ἀπροσιτοῦν καὶ αὐτοῖς ταῖς ἄνω δυνάμεσιν ἡμεῖς οἱ πήλινοι καὶ γηγενεῖς ἠδυνήθημεν ἂν ἐνεγκεῖν. Chryſoſt. in loc.

only

other meer creature, but the glory of God's only begotten Son. An uncommon ſtar conducted the wiſe men to him, they worſhipped him, the heavenly hoſt adored and praiſed him; men, women, and angels proclaimed his birth; an infant in the womb leaped for joy, on that account; but afterwards not the ſtars and heavens, angels and arch-angels, but God the Father [d] appeared in glory, and owned him for his Son. The glorious Spirit abode upon him; the gracious words that came out of his mouth, and the godlike works that were done by him proclaimed a glory, which could belong to no other, but the only begotten of the Father; [e] by his miracles, he manifeſted his glory, diſeaſes were ſubject to his controll, evil ſpirits fled at his rebuke, the Devil was caſt down from his empire, and death itſelf was conquer'd by him: But what made the glory of his grace and truth more conſpicuous, was, his dying for ſinners, ſatisfying divine juſtice, reconciling us to God, enlightening the minds, and renewing the hearts of men; turning vile ſinners into glorious ſaints, a work becoming the glorious, and only begotten Son of God. In a word,

[d] 2 Pet. i. 17. [e] John ii. 11.

the

the wiſdom, the power, the grace and love which appeared in his whole conduct, living and dying, declared him to be a glorious divine Perſon, God's only begotten Son, full of grace and truth. It is a greater work of power and grace, to caſt Satan out of the ſouls than out of the bodies of men. To forgive great ſins, and ſanctify the vileſt ſinners, is a work of grace and truth, becoming the only begotten of the Father.

Chriſt is the only begotten of the Father, as he is his own proper Son, of the ſame nature; for before he was made fleſh, he was with God, and was God, not barely like the only begotten Son, but the ſelf-ſame. The word *AS* is thus uſed, when it is ſaid, that Chriſt was found in faſhion as a man, he really was a man; ſo here his glory was as of the only begotten of the Father; it was the glory of him who really was, and is God's only begotten Son. He is the brightneſs of the Father's glory, the glory of God ſhines in the face or perſon of Jeſus Chriſt, [f] he is the Lord of glory. Many other expreſſions of a like nature ſet forth the glory of this divine perſon Jeſus Chriſt. Many glorious titles are

[f] Heb. i. 3. 2 Cor. iv. 6. 1 Cor. ii. 8.

affixed

affixed to him. Particularly he is ſaid to be the image of the inviſible God, and the firſt born of every creature. The beginning and firſt begotten from the dead, he is the image of the inviſible God, as the power, wiſdom, goodneſs, and other perfections of God diſcovered themſelves, in the works which he did; ſo as that he could juſtly ſay, [g] *He that hath ſeen me, hath ſeen the Father alſo*; becauſe the Father abiding in him did the works, and ſeeing he did the works of the allwiſe, Almighty, gracious Father, he by theſe works proved himſelf to be the image of the inviſible God: And might ſay, he that had ſeen him, had ſeen the Father alſo. He being one in nature with the Father did the ſame works, and repreſented the Father's perfections to men. If he be only a creature, how ſhould he be the image of the Creator? A beaſt is not the image of a man, nor a man of an angel, nor an angel of God, what can be like God that is not God? Who can manifeſt the glory and perfections of the inviſible God, but he who is one with him, or of the ſame nature and perfections? [h] *He is the firſt born of every creature.* It is not ſaid, *the firſt created*, but

[g] John xiv. 10, 11. [h] Coloſ. i. 15.

the

the first born[i]. Almost all the *Greek* fathers, and many of the *Latins* understand it of Christ's divine nature, [k] saith the learned *Davenant*, who has cited *Tertullian*, *Ambrose*, and *Chrysostom*, full to the purpose. This sense seems to be much favour'd by what follows; for by him all things were created, which is assigned as a reason, or evidence, of his being the first born: Because he created all things, visible and invisible, angels, and all things else, therefore he himself is no creature, but the eternal Son of God, who was before them all, by whom, and for whom, they were all made.

In the eighteenth verse he is said to be *the beginning*, (ἀρχὴ) the word is often used for [l] the principle, the source, spring, and efficient cause, in this sense; it may be he is said to

[i] Καὶ μᾶλλον δὲ πρωτότοκος εἶπεν ἀλλὰ πρωτότοκος. Chrysost. in loc.

Our translation, (first born of every creature) comes not up to the force, or meaning of the original, it should have been first born before the whole creation, as is manifest from the context, which gives the reason, why he is said to be πρωτότοκος πάσης κτίσεως, it is, because he is before all things, and by him were all things created, as the learned Doctor *Waterland* observes, sermon II. p. 59, 60.

[k] Vide Davenant in loc.

[l] Ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ ἀπὸ τοῦ ἡ βασιλεία καὶ ἡ ἀρχὴ πάντων, ὡς κτισμάτων ὑφεστῶσα· ἀρχὴ γὰρ τῆς κτίσεως· προκα-

be [m] *the beginning of the creation of God.* All things were made by him, viſible and inviſible, and without him was nothing made that was made. It is obſervable, that the holy Spirit, when he ſtiles him the beginning, immediately adds, *firſt born from the dead*; which cannot be meant, that he was the firſt perſon that roſe from the dead, for he was not; but rather, that he is the [n] reſurrection and the life, being God's firſt born, his only begotten Son; as he created all things at firſt, ſo he quickens whom he will, and raiſes the dead, and brings them out of their graves, by a word of power; as by the ſame word of power, he at firſt brought them out of nothing, into being; this is the work of God, of him who being the proper Son of God, before all creatures, the Lord and heir of all things, the ſource and ſpring of all power and life, made the worlds, and

ταρκτικὴ αἰτία τῆς κτίσεως; — ἀρχὴ τῆς κτίσεως (ὡς ἔφθημεν εἰρηκότες) οὐκ ἄλλο τι τὸ ἄρχον τῆς κτίσεως τοῦ Θεοῦ δηλοῦν βέλεται.

Arethae Epiſcop. Cappad. comment. in Apoc. 3. 14.

The beginning of the creation of God, that is, the ruler and governor of all things, as having dominion over thoſe things, that were created, for the beginning of the creation is evidently ſaid to be the cauſe of the creation, by the beginning of the creation, (as we have alſo ſaid) he would ſignifie nothing elſe, than that he is the author of the creation of God.

[m] Rev. iii. 14. [n] John ix. 25.

raiſeth the dead. What a glorious perſon is our Saviour, what reaſon had the apoſtle to deſire to know him, and to make him known? And how juſtly might it be ſaid to the church, [o] *Cry out and ſhout, thou inhabitant of* Zion, *for great is the holy one of* Iſrael, *in the midſt of thee?*

There is a multitude of other glorious titles given to Chriſt, which I cannot now ſo much as mention, which indeed would deſerve many diſcourſes. I ſhall, however, take notice of one more: Chriſt is often ſtiled the Son of God, and that with diſtinction from all other ſons of God: He is ſaid to be God's own proper Son, his only begotten Son, his beloved and dear Son, the Son of the living God. God has ſons by creation, ſons by regeneration, but Chriſt is a Son in a different and higher ſenſe. Something very great is meant by it, hence a multitude of witneſſes atteſted it. *John* baptiſt bore record of it. *Peter* in his famous confeſſion ſaid, [p] *thou art Chriſt the Son of the living God.* And Chriſt told him, that the Father revealed it to him, and that he was bleſſed in having this diſcovery; that on

[o] Iſa. xii. 6. [p] Matth. xvi. 16.

this rock the Church ſhould be built. Could it then mean no more than a ſon born of a virgin, and inveſted with a ſpecial office? *Paul* calls him in one place the Son of himſelf, even of God the Father, [q] and his proper Son. God, from heaven, proclaimed this title [r]; *This is my beloved Son*; and this is the thing [s] teſtified by the three witneſſes in heaven, and the three on earth; this is that for which the *Jews* crucified him [t]; *By our law he ought to die, becauſe he made himſelf the Son of God.* When Chriſt own'd himſelf to be the Son of God, the *Jews* infer'd, that he made himſelf God. Chriſt in his defence pleaded his office, as ſanctified, and ſent into the world; yet did not deny, but aſſerted, and proved his Deity, from his being in the Father, and doing thoſe works which none but God could do [u]: *If I do not the works of my Father believe me not; but if I do, tho' ye believe not me, believe the works, that ye may know and believe, that the Father is in me, and I in him.* By which he meant, that he and the Father are one; that he was ſo the Son of God, as to be true

[q] Rom. viii. 3, 32. [r] Matth. iii. 17. [s] 1 John v. 7, 8.
[t] Mark xiv. 61. John xix. 7. [u] John x. 37, 38.

God,

God. The titles of Son of God, and Meſſiah, are often put together, becauſe they meet in the ſame perſon, not becauſe they denote the ſame thing, for in ſcripture they are diſtinguiſhed: When the Eunuch ſaid, [v] *I believe that Chriſt is the Son of God.* And when *Peter* made that glorious confeſſion; [w] *We believe, and are ſure, that thou art Chriſt, the Son of the living God.* Did they only ſay, [x] we believe that Jeſus Chriſt is Jeſus Chriſt? and yet ſo it muſt be, if by Jeſus Chriſt, and Son of God, they meant the ſame thing; but if by Son of God be meant God the Son, then the ſenſe of their confeſſions is very full and glorious: We believe that he who is our Saviour by office, is God's own Son by nature; and that, [y] *As the Father hath life in himſelf, he hath alſo given to the Son to have life in himſelf.* And if this be meant by the Son of God, no wonder that

[v] Acts viii. 37. [w] John vi. 69.

[x] Οὐ γὰρ εἶπε, σὺ εἶ ὁ Χριστὸς, υἱὸς τοῦ Θεοῦ, χωρὶς τοῦ ἄρθρου, ἀλλὰ μετὰ τοῦ ἄρθρου, ὁ υἱὸς τουτέστιν αὐτὸς ἐκεῖνος· ὃ εἷς καὶ μόνος· ὃ χάριτι υἱὸς ἀλλὰ ὁ ἐξ αὐτῆς τῆς οὐσίας τοῦ πατρὸς γεννηθείς. Theophylact. in Mat. cap. 16. v. 16. He did not ſay, thou art Chriſt the Son of the living God, without, but with the article, he *viz.* the very Son, who is the one and only Son, not by favour, but as begotten of the very ſubſtance of the Father.

[y] John v. 26.

ſo much ſtreſs is laid upon it, in ſcripture. [z] *He that hath not the Son of God, hath not life. Whoſoever confeſſeth that Chriſt is the Son of God, God dwelleth in him, and he in God. And we know that the Son of God is come, and we are in him that is true, even in his Son Jeſus Chriſt. This is the true God, and eternal life.* The Son of God is the true God, and our eternal life depends upon knowing and believing in him, as ſuch. [a] *Theſe things are written that ye might believe that Jeſus is the Chriſt the Son of God, and that believing ye might have life thro' his name.*

PROP. XI. The whole deſign of ſalvation, and all the parts of it, center in Chriſt's perſon. Chriſt is the chief corner ſtone, the rock upon which the church is built, and other foundation no man can lay; take away this and the whole building falls to the ground, for there is ſalvation in no other [b]. The covenant of grace was by the Father, made with him; election-grace, and all ſubſequent grace and glory are given in and by him. We have an admirable account of this in the firſt and ſecond chapters of the

[z] 1 John v. 12. 1 John iv. 15. 1 John v. 20.
[a] John xx. 31. [b] Acts iv. 12.

epiſtle

epiſtle to the *Epheſians*. The apoſtle [c] affirms, that God hath bleſſed us with all ſpiritual bleſſings in Chriſt. This general he makes good in many particulars. [d] We are choſen in him, by him we have the adoption of children: We are made accepted in the beloved: And we have forgiveneſs thro' his blood. In him we obtain the inheritance, in him we are ſealed, with the holy Spirit of promiſe: In him, chriſtians are made nigh to God: In and thro' him, they draw nigh to God: In him the Church univerſal becomes God's temple: In him a particular church becomes his ſalvation. And all this is agreeable to the eternal counſel and will of God, to [d] gather all things together in Chriſt. He is that glorious perſon, [e] who was before all things, and in whom all things conſiſt. Take away his humanity, and he has no ſacrifice to offer; take away his Deity, and the merit of his ſacrifice is deſtroy'd, his interceſſion made void, and our ſalvation overturned at once. Take away the doctrine of Chriſt's perſon, and the goſpel ſcheme is a meer confuſed heap, and without his righteouſneſs, his grace and ſpirit, we ſhould, in

[c] Eph. i. 3. [d] Chap. i. v. 10. [e] Coloſ. i. 17.

law, and nature, all be dead towards God, and certainly ſhut out from eternal life. We have reaſon then to love and value him, to ſtand up for his Deity, and divine perſonality; for take away theſe, and we loſe our God, and our ſalvation, and what have we more?

PROP. XII. Chriſt is now in a ſtate of exalted glory himſelf, and is doing glorious things for his people. This is generally allowed, and indeed plainly revealed in ſcripture. [f] He enter'd into his glory, was received by the Father, highly exalted and crowned with glory and honour. This glory of Chriſt is aſſerted in thoſe words of his; [g] *That they may with me, that they may behold my glory.* This glory we now ſee, but thro' a glaſs darkly; 'tis reſerved for heaven, to ſee Chriſt as he is, to behold the glory and excellency of our Redeemer, as God-man, ſitting at God's right hand, as a Prince and a Saviour highly exalted above the moſt glorious creatures: The transfiguration was a ſhadow of it; *John* fell at his feet as dead, [i] when Chriſt gave a brighter diſplay of it; but who knows what it is in itſelf? or what it will be, to behold him? This we know, that in this glo-

[f] Luke xxiv. 26. 1 Tim. iii. 16. Heb. ii. 9.
[g] John xvii. 24. [h] 1 Cor. xiii. 12. [i] Rev. i. 13.

rious

rious ſtate he intercedes for his people, communicates his ſpirit and grace to them, preſerves and defends them, and brings them ſafe to glory. When he went up into heaven, it was to appear in the preſence of God for us, to be our advocate, and plead our cauſe, preſerve our peace, and make a full application of that ſalvation which he had purchaſed. He aſcended, not only to do all that remained for him to do, as a prophet and a king, but alſo as our great and glorious high prieſt, paſſed into the heavens for us.

PROP. XIII. This glorious perſon is the object of our faith and worſhip. [k] It is what God commands, and takes pleaſure in, *That we believe on him whom he hath ſent.* It appears then that perſon of Chriſt is the proper object of faith, and not his doctrine only. Faith receives Chriſt and relies upon him; we are bound to believe *Paul*, but not to believe in *Paul*; to believe his doctrine, but not to depend upon his perſon for ſalvation. It is ſaid, [l] *That by him*, (*viz.* Chriſt) *we believe in God.* Whence ſome would infer, that he cannot be the object of faith, who is

[k] John vi. 29. John xiv. 1. Acts xvi. 31. John i. 12.
[l] 1 Pet. i. 21

the means of it, but the conſequence is not good. Chriſt's reſurrection, and reception into glory, are a means of faith, as they ſhew juſtice to be ſatisfied, and God reconciled; but this is ſo far from excluding the riſen and glorified Redeemer from being the object of our faith, that it renders him more meet and fit ſo to be. It is the work of the ſpirit, [l] *To convince the world of ſin, becauſe they believe not in Chriſt.* He is Son to the Father, and ſo has made it evident, that in him there is a ſufficient righteouſneſs for faith to fix upon; whereas if he had not riſen, and if he had not aſcended, faith in him would have been a vain thing, and we had been yet in our ſins. Nor does it follow, that becauſe by him we believe in God, that therefore we are not to believe in Chriſt, ſeeing faith in the Father and Son are both mentioned [m] in one text, and faith in the Son is particularly enjoined. Nor does it follow, that he is not God, becauſe by him we believe in God; for it is very conſiſtent for him to be the object of faith, as God-man, and the means of faith, as riſing and aſcending. He is the immediate object of faith, as a pro-

[l] John xvi. 9. [m] John xiv. 1.

pitiation,

pitiation, and with the Father and Spirit the ultimate object of it, as [n] God over all bleſſed for ever.

That Chriſt is the object of divine religious worſhip is abundantly evident in ſcripture, and generally allowed. All [o] the angels of God are to worſhip him; he is the object of the believer's faith, love, hope, prayer, and praiſe. The ſcripture makes no diſtinction between a ſupreme and inferiour divine worſhip, but abſolutely forbids any religious worſhip to be given to any other, than to the ſupreme God. [p] *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. My glory will I not give to another.* Chriſt then is that ſupreme God, ſeeing divine worſhip is given to him, not only with God's allowance, but by his command. [q] *He is thy Lord, worſhip thou him.* [r] *That all men ſhould honour the Son as they honour the Father; he that honoureth not the Son, honoureth not the Father.* Divine worſhip is that reſpect due to the divine being, and given according to the will of God. The perfections of God, ſuch as infinite holineſs, goodneſs, power, preſcience, knowledge and glory,

[n] Rom. ix. 5. [o] Heb. i. 6. [p] Matth. iv. 10. Iſ. xlviii. 11. [q] Pſalm xlv. 11. [r] John v. 2, 3.

are

are the proper grounds and reaſons of it; if theſe be not in Chriſt, he has no right to our religious worſhip; and if they be in him, they are equally in him with the Father; for in what is infinite, there is no greater and leſs. If then the formal reaſon of the worſhip be the ſame, ſurely the worſhip itſelf is to be the ſame; and he who is the brightneſs of the Father's glory, and equal to God, has a right to equal honour. [f] Seeing the ſcriptures make no difference, between the bleſſing, and honour, and glory, and power, aſcribed to him that ſitteth upon the throne, and to the Lamb, [t] I ſee no reaſon, why any ſhould be made by us. All creatures being obliged to give the ſame reſpect to him that ſits upon the throne, and to the Lamb for ever and ever; ſurely we are ſafe who do it, but they are very unſafe who do it not.

[f] It is aſſigned as a reaſon, why the Son of God was incarnate, to become the Saviour and Redeemer of mankind, becauſe if it had been poſſible for a creature to undertake and effect our redemption, men would never have thought they could have had eſteem enough for him, or have made due expreſſions of their gratitude, unleſs they had deified him, and committed idolatry, in worſhipping him, and paying him all divine honours. *Jenkyn*'s reaſonableneſs, *&c.* of the chriſtian religion, B. 2. p. 366.

[t] Rev. v. 3.

PROP.

PROP. XIV. Chriſt who is now the object of our faith, and religious worſhip, will ſhortly be the author of our complete ſalvation. [u] *To them that look for him, ſhall he appear the ſecond time, without ſin, to ſalvation.* His firſt appearance was in the likeneſs of ſinful fleſh: His ſecond appearance ſhall be to free his people from all the ſin that dwells in their fleſh, and to put the finiſhing hand to their ſalvation. If therefore he was the deſire of all nations in his firſt coming, how much more ſo may he be, with reſpect to his ſecond coming? Well might the Church ſay, [v] *Come, Lord Jeſus, come quickly:* Well may every believer love his appearance; and ſeeing he is ſuch a glorious perſon, poſſeſs'd of all perfections, not only human, but alſo divine, what reaſon have all true Chriſtians to gird up the loins of their minds, and to look for the bleſſed hope, and the glorious appearing of the great God, even our Saviour Jeſus Chriſt?

APPLICATION.

In the mean time, let us beg of God the holy Spirit, to enable us to recollect, and

[u] Heb. ix. 28. [v] Rev. xxii. 20.

improve

improve this doctrine of Chriſt, to thoſe divine purpoſes, to which it is adapted; let us then make uſe of it,

I. To encreaſe our knowledge of him, [w] that we may grow in the knowledge of Chriſt; our beſt views are very imperfect, there is room for farther diſcoveries; the object is worthy of our contemplations, and there is ground to hope, [x] that if we follow on to know the Lord, we ſhall know him, thro' the ſpirit of wiſdom and revelation, enlightening our underſtandings, and explaining the ſcriptures to us. 'Tis our duty, [y] *To ſearch the ſcriptures, becauſe they teſtifie of Chriſt*; but they will prove but a dark and a dead letter to us, if the Spirit doth not make them light and life: With a holy dependance upon his office, and gracious diſpoſition towards us, let us then apply ourſelves to this ſtudy, counting all things but loſs, for the excellency of this knowledge, which is introductive to eternal life.

II. To ſtrengthen our faith, and encourage our adoration and worſhip. If Chriſt were not God, of the ſame nature with the Father, he would be but a creature, how glorious and exalted ſo ever; and then the charge of

[w] 2 Pet. iii. 18. [x] Hoſ. vi. 3. [y] John v. 59.

idolatry would lye againſt us, for worſhipping him, and the curſe of God would lye upon us, for truſting in him; but ſeeing he is God, and God in our nature, we may [z] truſt and not be afraid. Here is ground and ſcope enough for faith in the higheſt reſpect: The glorious object is more than equal to our higheſt truſt, and deepeſt reverence. Let us then be ſtedfaſt and ſtrong in the faith, hold faſt the doctrine, and exerciſe the principle of it, and that will lead us, with the apoſtle, to ſay, *To him that loved us, and waſhed us from our ſins, be glory and dominion, for ever and ever; for worthy is the Lamb that was ſlain, to receive glory and honour, and praiſe.*

III. Let us make uſe of this doctrine, to inflame our love to him, and encreaſe our delight in him; [b] his name is as an ointment poured out, therefore the virgins ought to love him; he is fairer than the ſons of men; the glorious wiſdom, grace and love of God, and the other perfections of God are in him; there is no danger, therefore, in loving him with all our ſouls and ſtrength: The object

[z] Iſa. xii. 2. [a] Rev. i. 5. [b] Solomon's Song, chap. i. 3. Pſalm xlv. 2.

before

before us is God's only begotten Son; the Father ſhewed the higheſt love, in giving ſuch a Son; the Son manifeſted the higheſt love, in giving himſelf; and this calls for the higheſt love and delight on our part. Had it been only a creature, though the higheſt and beſt of creatures, that had been given, and that gave himſelf, the love, and the gift, had been nothing to what now it is, God's giving his own proper Son, the Son of himſelf, who had been always his delight; and therefore deſerves always to be ours: May it appear that we have that love, that many waters cannot quench. Seeing death could not abate Chriſt's love to us, let not all the contempt thrown upon him alienate our affections from him: Did [c] *Moſes* eſteem the reproach of Chriſt, more than all the treaſures of *Ægypt*, tho' Chriſt was not then ſo clearly revealed? and ſhall we be aſhamed of his truth, or unwilling to lay down our eſtates, our reputation, our lives at his feet, if thereby we may advance his glory? Doubtleſs the apoſtle had very good reaſon for [d] fixing a dreadful curſe upon

[c] Heb. xi. 26.

all ſuch as loved not the Lord Jeſus Chriſt; and [d] alſo for wiſhing grace to all ſuch as loved him, in ſincerity. Did the Son of God love us ſo well, as to dwell, and die in our nature, for our redemption? O then, how worthy is he of our delightful love!

IV. Let us improve this doctrine, to enlarge our obedience. If we own him as our Lord and Saviour, his authority ſhou'd move us, and his love ſhou'd conſtrain us, to love him. That is a weighty and dreadful ſentence of the apoſtle, wherever it falls, [f] *He that ſaith I know him, and keepeth not his commandments, is a liar, and the truth is not in him.* Chriſt is a ſon over his own houſe, [g] therefore we are bound to hear and obey his voice: There [h] is no eſcaping, if we turn away from this heavenly teacher, and Lord. May we then obtain grace to ſerve him acceptably, that we may not be unfruitful in the knowledge of Chriſt; and if we do his will, he has promiſed, that we ſhall know his doctrine; but if we

[d] 1 Cor. xvi. 22. [e] Eph. vi. 24. [f] 1 John ii. 4.
[g] Heb. iii. 6. [h] Heb. xii. 12, 25.

do not, it will be no wonder, if it be hid from us. Let us then in a way of faith, prayer, and goſpel obedience, endeavour to grow in the knowledge of Chriſt, and him crucified.

! John vii. 17.



SER



SERMON V.

Preach'd *December* 6th, 1726.

1 Cor. ii. 2.

I determined not to know any thing among you ſave Jeſus Chriſt, and him crucified.

THE doctrine of Chriſt, and him crucify'd, has met with different entertainment and ſucceſs in all ages: To ſome it has been a ſtumbling block; to others the wiſdom of God, and the power of God. The *Jews*, who expected the Meſſias in all the power and grandeur of an earthly King, to deliver them from their ſervitude to the *Romans*, and to raiſe them to the higheſt pitch of

temporal greatneſs and glory, could not receive him as their Saviour, who was a man of ſorrows, who appear'd in the form of a ſervant, and was crucify'd in weakneſs. The *Greeks*, who ſought after wiſdom, and pretended to clear ideas, and ſtrong and convincing reaſon, thought it a folly, to expect that life ſhould ſpring out of death, bleſſedneſs from a curſe; that he ſhould appeaſe the wrath of God for others, who ſo evidently died under it himſelf: Their faculties could not graſp it, it was above the reach of their idoliz'd reaſon, that he ſhould deliver others, who did not preſerve himſelf; they could not underſtand, how he ſhould be the Saviour of the world, who was conquer'd, and crucify'd by ſo ſmall a part of it; and therefore [a] they deſpiſed, and wonder'd and periſhed: They were of an inquiſitive genius, muſt have a reaſonable belief, and could not lie down ſatisfy'd in darkneſs; Chriſt crucify'd, the [b] wiſdom of God in a hidden myſtery, they rejected as unintelligible; and thus profeſſing themſelves to be wiſe, they became fools; and whilſt they deſpis'd the darkneſs of a myſtery, fell down into the darkneſs of ever-

[a] Acts xiii. 41. [b] 1 Cor. ii. 7. 11.

laſting

lasting perdition; the Apostle has declared, [c] that the preaching of the cross is to them that perish foolishness. If they could have submitted their blind reason to scripture revelation, they might have learn'd, that Christ ought to suffer, and then to enter into his glory: " [d] Let us (says one of the antients) " weep over them, the doctrine of the Cross " is foolishness to them, for so it is to those " that perish. They call that foolishness, " which is so full of wisdom; they will not " be persuaded, but by humane wisdom; " and if you would so persuade them, you " shall but do the contrary, for those things " that are above reason do only require " faith." But to the saved, Christ crucify'd is the wisdom of God, and the power of God.

Christ crucify'd, is the union of all the parts of the christian doctrine, suited to our miseries and wants, the support and life of all our graces. Take away this, and what be-

[c] 1 Cor. i. 18.

[d] Θρηνῶμεν οὖν αὐτοὺς ὅτι ὁ λόγος τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις φησὶ μωρία ἐστὶν---σὺ δὲ μωρίαν καλεῖς, πράγματος τοσαύτης σοφίας, γέμοντα τὰς δὲ οὕτω διακειμένους, διὰ σοφίας ἀνθρωπίνης, πιθεῖν οὐκ ἐτὶ, ἀλλὰ κἂν βιαίως οὕτω ποιῆσαι, τὸ ἐναντίον ποιεῖς· Τὰ γὰρ ὑπερβαίνοντα λογισμὸν πίστεως δεῖται μονῆς. Chrysost. in loc.

comes of election, which is thro' the ſprinkling of the blood of Jeſus? How ſhould juſtice be ſatisfy'd [e] if Chriſt's atoning ſacrifice were wanting? And if there be no ſatisfaction, there can be no remiſſion, and conſequently no ſalvation. Of what advantage would the covenant of grace, or the promiſes of it be, if that blood were never ſhed, which confirms them, and upon the ſhedding of which they all depend? [f] *When thou ſhalt make his ſoul an offering for ſin,* [g] or, *when his ſoul ſhall make an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his days, the pleaſure of the Lord ſhall proſper in his hand. Therefore will I divide him a portion with the great, becauſe he hath poured out his ſoul unto death.* What had become of this ſeed, and this portion, if Chriſt had made no offering for ſin, if he had not poured out his ſoul to death? On what account could the holy Spirit have been given to fit men for heaven; if Chriſt, by his blood, had not removed the curſe, and obtained eternal redemption for us? What joy in God, what peace in our ſelves, what

[e] 1 Pet. i. 2. [f] Iſai. liii. 10. [g] See *Pool*'s *Annot.* on the place *Charnock*'s works, Vol. II. p. 310. 920.

rejoicing

rejoicing in Chriſt, what hope of glory could we have had, if Chriſt had not put away ſin, [h] by the ſacrifice of himſelf? In ſhort, take away a crucify'd Chriſt, election would be fruitleſs, redemption a nullity, juſtification and adoption but a fancy, yea the whole goſpel but a mere fable.

If Chriſt's death and ſufferings are excluded, the whole frame of the goſpel ſalvation is broken in pieces, and the ſeveral parts become diſconcerted and inconſiſtent with one another: But of this I ſhall have occaſion to ſpeak more hereafter, and to ſhew how all the glorious lines of divine truth meet and center in a crucify'd Chriſt, and all the parts of goſpel doctrine, fitly fram'd together, grow up into a beautiful and holy temple in the Lord. By the hints now given, it may appear, how much the ſupport and vigour of all our graces and comforts are concerned in the knowledge of Chriſt, and him crucify'd. By exerciſe upon this object, faith lives and grows ſtrong, love feels the attractive power, and breaks out into a flame; Repentance flows with all its ſprings, from a heart melted in the views of a dying Sa-

[h] Heb. ix. 26.

viour, mortification advances under the power of the Croſs; hope with longing eyes and earneſt deſire, ſpringing up with Chriſt from the dead, pleaſeth her ſelf with the proſpect of ſeeing the Lamb as it had been ſlain, and being for ever with the Lord; Holy joy breaks forth in that ſong, [i] *Worthy is the Lamb, that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.* The Church here ſpeaks, as if ſhe could never find out ſufficient titles of honor, and reſpect for her crucify'd Redeemer, tho' others never know when they have debas'd and diſgrac'd him enough. [k] Did *Abraham* rejoice to ſee the day of Chriſt's atonement? and ſhall we reject it, or grow weary of it? With what pleaſure and profit may we ſpeak and hear of this ſubject, if the holy Spirit ſhall pleaſe to aid and aſſiſt us?

In the explication of the text I obſerv'd, that the object of knowledge is ſet forth, both in his perſon and offices. The firſt of theſe has been diſcours'd upon: The ſecond comes next to be conſider'd, Chriſt's offices, which the words Jeſus Chriſt hint to us.

[i] Rev. v. 12. [k] John viii. 56.

Some

Some have [1] ſpoke of the name Jeſus as his proper name, and his name Chriſt as pointing out his offices; but I think, the words Jeſus Chriſt, the anointed Saviour, both of them repreſent to us, firſt, the perſon, and then the office, or the offices of the Redeemer. All actions and works muſt proceed from ſome agent; the work of mediation, which is a perſonal work, muſt connote the perſon by whom it is performed: [m] Jeſus ſaves his people from their ſins, the word, Chriſt, anointed, ſignifies not only the perſon, but alſo the work of our Saviour, as may appear in the following propoſitions.

PROP. I. As prieſts, and ſometimes kings and prophets, were among the *Jews* anointed, to their offices; ſo our Saviour was anointed as a Prophet, to preach glad-tidings to the meek, as a Prieſt to bind up the broken hearted, and as a King to deliver [n] the captives. It was fit there ſhould be ſome analogy between the office and the unction:

[1] Jeſus eſt nomen proprium mediatoris, Chriſtus quaſi cognomen. — Utroque officium ejus deſignatur; ſed nomine magis ſummatim, cognomine vero clarius, & expreſſius; cognomen enim, Chriſtus, notat tres certas officii partes. Paræus in Catech. Urſ. p. 215.

[m] Matth. i. 21. [n] Pſalm xi. 1. *which Chriſt has apply'd to himſelf.* Luke iv. 18. 21.

Therefore they that typified Christ, were anointed with the inferior ceremonial oil: But our Saviour, who obtained a more excellent ministry, had therefore the more excellent unction, *viz.* the oil of gladness, the holy Spirit consecrating him to, and assisting his human nature in, the discharge of his offices.

PROP. II. The person anointed to, and invested with these offices, is *Immanuel*, God incarnate, or God in our nature. As the unction means designation and ordination, it is properly apply'd to the divine person of the Mediator; He is spoke of [o] as God, who was anointed with the oil of gladness above his fellows. As the anointing with the holy Spirit signifies [p] the gifts, [q] and aids of the holy Spirit, it terminates upon his human nature only, and not his divine person, which has all the divine perfections in it self; and

[o] Heb. i. 8, 9.

[p] Unctio ergo respectu utriusque naturae ordinationem illam significat: sed respectu humanae naturae praeterea significat donorum ad munus illud obeundum sufficientium collationem. *Wallaeus* de offic. med. p. 38.

[q] Isa. xi. 2. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord—and righteousness shall be the girdle of his loyns, and faithfulness the girdle of his reins.

can-

cannot properly, in the ſenſe laſt mentioned, be ſaid to be anointed with the holy Spirit. But yet as the human nature is taken into a ſubſiſtence, in his divine Perſon, the anointing may properly enough be predicated and affirmed of his Perſon.

PROP. III. The unction of our Redeemer has a great ſtreſs laid upon it in ſcripture. [r] *Whoſoever believeth that Jeſus is the Chriſt, is born of God.* [s] *Who is a liar, but he that denieth that Jeſus is the Chriſt? he is an Antichriſt, that denieth the Father and the Son.* He denieth Jeſus to be the Chriſt, who denies either of Chriſt's natures, in whole, or in part, who ſeparates, or confounds them, who denies any of Chriſt's offices, or his anointing to them; and particularly, who truſts not in him alone to procure, by his one offering, as his great high prieſt, his pardon and acceptance with God: In a word, he who denieth Chriſt's perſon, unction, offices, or his execution of them, in teaching us, making atonement, and in ruling and rewarding his people, he is a liar, and an antichriſt, of ſuch weight and importance is this title Chriſt. Our Saviour's enemies were ſenſible of this, when they made an order,

[r] 1 John v. 1. [s] 1 John ii. 22.

[t] that

[t] that if any man did confeſs that he was Chriſt, he ſhould be put out of the ſynagogue.

PROP. IV. Our Saviour's anointing was ſuperior to that of any other, and more excellent as to the work, to which he was conſecrated. The Apoſtles and others, who are call'd his followers, had the ſpirit by meaſure, but Chriſt without meaſure. [u] He is fairer than the ſons of men; And had a glory [x] as the only begotten of the Father, full of grace and truth; and of his fullneſs the Apoſtles and all others receive. Chriſt's anointing anſwers to that of *Aaron* his type, the precious ointment which was [y] pour'd upon his head, ran down to the skirts of his garment: our Saviour was ſo anointed, as [z] to fill all in all: He filleth all his members, and all their faculties, with all thoſe meaſures of the ſpirit, which they ever receive.

In treating upon thoſe offices, to which our Saviour was anointed, it is proper to take ſome notice of one grand name, or title, which is general and comprehenſive of all Chriſts particular offices, and that is mediator.

[t] John ix. 22. [u] Pſalm xlv. 2. [x] John i. 14. 16.
[y] Pſalm cxxxiii. 2. [z] Eph. i. 23.

[a] In ſcripture, Chriſt is ſaid to be a mediator between God and man; and to be the mediator of the new covenant, which is the better covenant. What I ſhall ſpeak concerning this mediator, I ſhall ſum up in the following propoſitions.

PROP. I. Chriſt, as mediator, is a middle perſon, between God and men, making and maintaining peace, and mutual ſatisfaction, and ſecuring all the ſtipulated ends and fruits of his mediation. The mediator was God and man in one perſon, that by doing and ſuffering all that was requir'd, he might unite God and man in one covenant, and procure and ſecure all that glory to God, and all that happineſs to the redeem'd, mentioned and contained in the new covenant. The word μεσίης, mediator, ſignifies a middle perſon, who comes between diſtant and diſagreeing parties to procure a reconciliation, and all the bleſſed fruits of it. Thus Chriſt, as mediator, makes our peace with God, and ſecures all that glory to God, and happineſs to man, which is agreeable to his purpoſe and promiſe.

PROP. II. Chriſt is the only mediator between God and man; [b] when the Apoſtle op-

[a] 1 Tim. ii. 5. Heb. xii. 24. chap. viii. 6. [b] 1 Tim. ii. 4, 5.

poſeth the one mediator of the Chriſtians, to the many among the *Heathens*; his meaning muſt be, that as we have one mediator, ſo we have but one and no more. The *Papiſts* allow, that Chriſt is the only mediator of redemption; but they ſay, there are other mediators of interceſſion; now the ſcripture makes no ſuch diſtinction, between a mediator of redemption and interceſſion. [c] Chriſt ſaith, *I am the way, the truth, and the life; no man cometh to the Father but by me:* And leaſt it ſhould be thought, that we may come to God by him, and by others too, we are told, [d] there is no other name under heaven given among men, whereby we muſt be ſav'd.

Before the fall there was no mediator between God and man; for tho' there was an infinite diſtance in nature, between God and man; yet there was no variance, no offence given to God, no impurity in man that ſhould require a mediator, to atone God, and purify man; But upon the fall, the caſe was alter'd, God was diſhonoured, and highly offended, a ſentence of death paſſed upon the offender, and divine juſtice requir'd a full ſatisfaction: And who

[c] John xiv. 8. [d] Acts iv. 12.

could

could pay the debt, but the Son of God? Who could have the right to plead the ſatisfaction, but he that made it, or renew the heart, but he that form'd it! And therefore 'tis great folly and preſumption to ſet up any other mediator but Chriſt; he is able to ſave to the uttermoſt all that come to God by him; he needs no helper, God has allow'd of none, 'tis only [e] in Chriſt, that he is reconciling the world to himſelf.

PROP. III. As Chriſt is God-man in his perſon, ſo he acts as God-man in his mediation: To what purpoſe ſhould the Son of God become man, to redeem us, if the human nature, acting alone, in diſtinction from his divinity, could do it? The ſcriptures aſcribe to Chriſt's perſon, the great works of purging our ſins, purchaſing the Church, dying, interceding, bringing us to God; ſeeing therefore, in his perſon he is God-man, theſe acts of his mediation are perform'd by him as God-man. It is true, the one mediator between God and man, is ſaid to be the man Chriſt Jeſus [f]: But 'tis one thing to ſay, the mediator was man; and another to ſay, he was only man, or as mediator, acted only as

[e] 2 Cor. v. 19. [f] 1 Tim. ii. 2. 5.

man: His divine nature is no more excluded from acting in his mediation, when he is ſaid to be man, than the hnman nature is excluded, when God is ſaid to purchaſe the Church with his own blood.

It may here be objected, if the mediator acted as God, and yet mediated with God, and reconciled us to God; then he mediated with himſelf, and reconciled us to himſelf: I anſwer, it is no unſcriptural, and therefore no abſurd language, to ſay, [z] that God reconciled ſinners to himſelf, God was in Chriſt reconciling the world to himſelf. And wherein lies the difficulty, to ſuppoſe, that God, in the perſon of the Son, united to human nature, interpoſeth between God the Father, and guilty ſinners, to remove that difference, and miſery, which ſin had procured; eſpecially conſidering that he had a plea to uſe, ariſing from the merits of a ſacrifice which was his own, and which he preſented to the Father? The difficulty and abſurdity is far greater, to ſuppoſe, that the Son of God took our nature, to redeem and ſave us, and then left the human nature, to do all the work. Could the hu-

[z] 1 Cor. v. 19.

man

man nature alone offer the ſacrifice and make ſatisfaction, and interceſſion, change the hearts, and cleanſe the conſciences of men, ſubdue the Devil, and bring ſouls to God, which is the work of a mediator? If the manhood could do all this, why was the mediator God as well as man, why did the Son of God come in the fleſh? As he took the human nature, when he came to men, ſo he was not ſeparated from the divine nature, becauſe he came from God; for ſeeing he was the medium of two natures, he ought to partake of them both; therefore as he was made man, ſo he was alſo God: For a mere man could not be a mediator, becauſe he muſt converſe with God; and he who was only God, could not be mediator, becauſe they could not have received him with whom he ſhould mediate, [h] as *Chryſoſtom* ſpeaks. A mediator (as another obſerves) muſt be capable of the ſentiments and affections of both the parties; he will reconcile --- the Son

[h] Ὥσπερ γὰρ τὸ τῶν ἀνθρώπων φύσεως ἔχεται, ἐπειδὴ πρὸς ἀνθρώπους ἔχεται· οὕτω καὶ τὸ τοῦ Θεοῦ, ἐπειδὴ παρὰ Θεῷ ἦλθε· ἐπειδὴ γὰρ τῶν φύσεων μέσον γέγονεν, ἀναγκαῖον τῶν δύο φύσεων αὐτὸν εἶναι δεῖ, ἄνθρωπος οὐκ ἂν ἐγένετο μεσίτης, ἔδει γὰρ καὶ τῷ Θεῷ διαλέγεσθαι, Θεὸς μόνος ἂν ἔγενετο μεσίτης, οὐ γὰρ ἂν ἐδέξαντο αὐτὸν οἷς ἐμεσίτευσεν μὴ ἔχει φύσιν. Chryſoſt. in 1 Tim. ii. 5.

of

of God assuming our nature, perfectly possesses these qualities, he hath zeal for God, and compassion for man. He hath taken pledges of heaven and earth, the supreme nature in heaven, and the most excellent on the earth, to make the hostility cease between God and man. [i] He is Immanuel by nature and by office."

But to reassume, and more particularly answer the objection, that if Christ be mediator, as God-man, then he is not a mediator between two different parties, God and man, but between man and himself; he mediates with himself, therefore he is mediator only as man.

1. If the parties between whom the mediator interposes, be God and man, and Christ be mediator as man, then he is not mediator between two different parties, God and man, but between God and himself as man, according to the ground on which the objection proceeds. If Christ's divinity must be excluded from his mediation, because he mediates with God; by the same reason his humanity must be excluded from his mediation, because he mediates with man

[i] Dr. *Bates*, Harm. fol. p. 126.

and

and ſo according to this argument, he can be no mediator at all; both his natures being excluded, in or by which he ſhould execute the office. But I may ſay here, as [k] *Tertullian* formerly did to *Marcion*, "Spare the only hope of the whole world, O thou, who deſtroys the neceſſary glory of our faith."

2. Why may not the Son, God manifeſted in the fleſh, be mediator with the Father, as well as he can be both teſtator and mediator of the new teſtament? and yet the latter is plainly declared; [l] *And for this cauſe he is the mediator of the new teſtament, that by means of death, for the redemption of the tranſgreſſions, that were under the firſt teſtament, they which are called might receive the promiſe of eternal inheritance. For where a teſtament is, there muſt alſo of neceſſity be the death of the teſtator.* Is not Chriſt here ſuppoſed, as mediator, to deal with himſelf, as teſtator? It is plain, in ſcripture, that the covenant of grace was by God the Father made with the

[k] Parce unicae ſpei totius orbis, O tu qui deſtruis neceſſarium decus fidei. Tertul. lib. de carne Chriſti.

[l] Heb. ix. 15, 16.

Son, as the head and repreſentative of the elect, and with men in him. [m] *The counſel of peace was between them both. My covenant*, ſaith God, *ſhall ſtand faſt with him; I will not lie to* David. *The purpoſe and grace were given in Chriſt Jeſus before the world began.* And yet Chriſt is [n] the mediator of the new covenant, he is then both a mediator of, and a party in the new covenant. If the Holy Ghoſt thought this no abſurdity, why ſhould we? Shall we ſay, how can this be, when he ſaith it is ſo? But,

3. Is it not common among men, for the ſame perſon to be a party, and a mediator? and why ſhould it then be thought impoſſible or abſurd in divine things? How often is a member of a trading company an agent with others, on the account of ſome injury done, or ſome advantage to be procured to the company; and ſo to the agent himſelf, as one of them? Why then ſhould it ſeem unreaſonable for the mediator, God-man, to tranſact with his Father, and with men, the accompliſhment of that covenant which the Father made with him, and of

[m] Zech. vi. 13. Pſal. lxxxix. 28. 35. 2 Tim. i. 9.
[n] Heb. xii. 24.

which

which he is the ſurety? Is it any argument againſt a perſon's taking care to have a covenant fulfilled, that he is a party in it? And that whatever expence he is at, at preſent, he ſhall finally be a gainer by it? Will not this rather engage him to do his part, and to ſee that the other parties do theirs? I ſee no abſurdity for the ſecond Perſon in the Trinity to take our nature, pay the price of redemption, and then plead it with the Father, and apply it to the children, given him according to the covenant between him and the Father.

4. Tho' Chriſt, our mediator, be God as well as man, and mediates with the Father; yet there is not the ſame reaſon, why he ſhould have another to mediate with him; becauſe the ſatisfaction given to divine juſtice, by the obedience and ſufferings of our Redeemer, extended to the whole divine nature, and therefore to the Father, Son, and Spirit, as one God. The ſacrifice and offering was preſented to God, [o] and was of a ſweet ſmelling ſavour, pleaſing and ſatisfactory to the Father, the Word and the Spi-

[o] Eph, v. 2.

rit, who are one, the one God; ſo that what atones the Father, likewiſe atones the other divine Perſons. Hence we learn, that this was proper and ſufficient; for God is infinite in wiſdom, and all his works are perfect.

5. Tho' God the Father and the Son be one in nature, yet they are diſtinct, as to their perſonality; and ſo there is a certain diſtinction between the mediator, and the perſons between whom he mediates: The Father did not take our nature and therein ſuffer, and intercede; but the Son, as afterwards may be more fully declared: Nor is the mediator the ſame perſon with man, tho' he has the ſame nature. So that altho', in ſome reſpects, and in ſome inſtances, as has been ſhew'd, he may be ſaid to be both a party and a mediator; yet as the perſon of the mediator, and of thoſe between whom he mediates, is not the ſame, a ſufficient diſtinction between them appears; and we are guarded againſt the Sabellian confuſion, making the perſon ſatisfied, and ſatisfying the ſame. How they who own but one perſon in the Trinity, will get clear of it, it concerns them to conſider.

6. As the Father and the Son are diſtinct in their perſonalities, ſo they are diſtinct in their oeconomical conſideration; by an order between them, they have undertaken diſtinct parts, in the work of man's ſalvation. We find it aſcribed to the Father, to chooſe the redeemer, and redeemed, to impute our ſins to Chriſt, and his righteouſneſs unto us. And the Son agreed to take our nature, and to be our ranſom and advocate, our ſurety and protector, to redeem us from the curſe, and fulfil all the promiſes of grace and glory; to give us ſpiritual life, and to preſerve it; to reduce us from our wanderings, and preſent us at laſt, before the preſence of his glory, with exceeding joy; thus the works of the mediator, and thoſe of the Father, with whom he mediates, are ſufficiently diſtinct.

It may be yet urged, that it ſeems to be inconſiſtent, that Chriſt ſhould bear the characters of a covenantee or party, in the covenant of grace, and alſo of a mediator of that covenant. This has been in part ſpoke to before; I may add,

1. There is no inconſiſtence between the characters of a party, in the covenant, and

a mediator of the covenant: For it is only with a deſign to bring us to God, that Chriſt became a party in the covenant: He did not want the promiſed grace and glory, nor was he liable to ſuffer and ſatisfy, on his own account; but he undertook to bear the curſe; purchaſe and apply the promis'd ſalvation to us; not purely as God, nor purely as man, but as God-man, mediator: He received promiſes from the Father, for man, and made promiſes to the Father, on our behalf.

2. 'Tis not inconſiſtent, for different characters to belong to the ſame perſon, on different accounts. On the account of Chriſt's perſon, in himſelf, he needed no mediator, no ſacrifice, for he was always the Father's delight; there was no difference to be remov'd: But as he was the head and repreſentative of the elect, there was need of a ſacrifice, ſatisfaction, and interceſſion, of infinite power, to bear the wrath of God; and of infinite dignity, power, and grace, to purchaſe and apply ſalvation to men; and in the execution, he acted the part of a mediator of that covenant; in the making of which he was originally a federate party,

on

on our behalf, ſtipulating with the Father. In this reſpect Chriſt is ſaid to be [p] *the mediator of a better covenant, eſtabliſhed upon better promiſes.* Chriſt undertook to make the covenant good, on God's part, and on man's part, and actually doth ſo; and therefore the covenant is eſtabliſhed, as he ratifies, and fulfils, all the promiſes thereof, relating to his Father, himſelf, and his people. He not only ſets his name to the covenant, as our head and repreſentative, but he alſo writes it in our hearts, as mediator, having confirmed the covenant with his blood; and therefore is very fitly called, the apoſtle and high prieſt of our profeſſion, and the author and finiſher of our faith.

I conclude therefore, conſonant to the ſcriptures, and the catholick faith. That Chriſt as God-man, is both ſponſor, and mediator, of the new covenant. [q] "The Word (ſaith *Auguſtine*) was made fleſh, and dwelt among us, and was therefore the me-

[p] Heb. viii. 6.

[q] Quia Verbum caro factum eſt & habitavit in nobis, princeps in medio eorum, inde & mediator Dei & hominum, quia Deus cum Patre, homo cum hominibus, non mediator homo, praeter deitatem. Non mediator Deus, praeter humanitatem

diator between God and men, becauſe he was God with the Father, and man with men; the man is not mediator, without his Divinity, nor his Deity, without his humanity; but between the ſole Deity, and the ſole humanity, the human divinity, and divine humanity of Chriſt is mediator." That is, as I underſtand him, Chriſt's humanity, in union with his Deity, and his Deity, in conjunction with his humanity, is mediator; for tho' the natures and their works are diſtinct, yet the actions of each belong to his wonderful and glorious perſon, as including both natures. And the mediator θεάνθρωπος, God man in one perſon, is ſufficiently diſtinct, both from God the Father and his elect, between whom he mediates; and therefore, tho' in nature he is one with both parties, yet in perſon and office, he is clearly diſtinct from both, and therefore is not a mediator of one, as God is one.

PROP. IV. Chriſt's equality with, and inferiority to the Father, appear to be con-

nitatem: divinitas, ſine humanitate, non eſt mediatrix, humanitas, ſine divinitate, non eſt mediatrix, ſed inter divinitatem ſolam, & humanitatem ſolam mediatrix eſt humana divinitas, & divina humanitas Chriſti. Auguſtin. lib. de ovibus, chap. 12.

ſiſtent,

ſiſtent, if we conſider the conſtitution of his perſon, and the quality of his office as mediator.

The mediator, as has been proved, is God-man: as God he is equal to the Father, ſo he muſt be, who is in the form of God, the brightneſs of the Father's glory, God over all bleſſed for ever; but yet, by office, he became God's ſervant, and in that reſpect, was inferior to the Father; on which account, he often calls him his God, and ſpeaks of receiving his commandments, and doing his will: But in taking our nature, he ſeemed to ſtoop yet lower: As there is an infinite diſtance between God and a creature, it was therefore a deep abaſement for the Son of God to become man, and have all the inferior characters, and works of human nature, tho' ſinleſs, aſcribed to his perſon; as, to be hungry, and thirſty, and weary, and ſorrowful, poor and reproached; to be buffeted, ſpit upon and bound; to ſweat and bleed, and die and be buried; well might it be ſaid, that he [1]humbled himſelf; but tho' as to office, and

[1] Philip. ii. 8.

his

his human nature, he be inferior to the Father, and therefore has declared, that the Father is greater than he; yet this doth not prove, that in his divine nature, he is inferior to the Father. As we know but one nature that is truly God, ſo we know of no ſcripture, or reaſon, from whence we ſhould conclude, that the ſame nature can be ſuperior and inferior to itſelf; but between one ſovereign prince, and his ſubjects, another ſovereign prince, equal to the former, in nature, riches, and government, may interpoſe, to reconcile them, and yet remain equal to the prince he applies to, and far ſuperior to the people he intercedes for.

PROP. V. The word mediator is not a name of any one peculiar and diſtinct office, executed by Chriſt, but a general title including all thoſe particular offices, with which our Saviour is inveſted, thoſe of prophet, prieſt, and king: As a prophet he teaches us; as a prieſt he reconciles us; as a king he renews, protects, and rewards us: As a prophet he reveals the Father; as a prieſt he atones him; as a king he rules for him, ſubdues his enemies, recovers his re-

volted ſubjects, and reſtores the obſervation and honour of his laws and government; and in all theſe does the work of a mediator. I proceed then briefly to conſider Chriſt's three particular offices, to which he was anointed, and in diſcharge of which he fulfils his mediation.

1. His prophetical office. It was long before Chriſt's incarnation, declared to *Moſes*, [f] *that God would raiſe up a prophet to the Jews, from among their brethren.* The inſpired writers of the new teſtament aſſure us, that Chriſt was he: And even the Jews confeſs, that [t] *he was of a truth that prophet that ſhould come into the world.* He is called [u] a great prophet; and it is recorded of him, that, [w] *he was a prophet mighty in deed and word, before God and all the people.* His doctrine, miracles, and converſation all manifeſted, that he was God's beloved Son, in whom he was well pleaſed, and whom he [x] commanded us to hear. This prophet infinitely excels all the reſt; they knew part of God's will, he the whole; they utter'd the words which the Spirit dic-

[f] Deut. xviii. 18. [t] John vi. 14. [u] Luke vii. 16.
[w] Luke xxiv. 19. [x] Matt. xvii. 5.

tated;

tated; ſo *David* ſaith, [y] *the Lord ſpake by me, and his word was in my tongue*; and they were ſtudents in their own prophecies, *ſearching what, or what manner of times the Spirit of Chriſt, which was in them, ſignify'd*[z]. But Chriſt knew the meaning of all their predictions, and his own; they were but his ſervants, in making known the will of the Lord; but Chriſt ſpoke in his own name, and, [a] *as one having authority*; they had ſome portions of light, but, [b] *in Chriſt are hid all the treaſures of wiſdom and knowledge*; they ſpoke as they were taught, Chriſt as one who dwelt in the boſom of the Father, and knew all things. *Moſes* [c] was a ſervant in God's houſe, and beheld the ſimilitude of the Lord; but Chriſt is a ſon over his own houſe, who dwells in the Father's boſom, knows all his ſecrets, is intimately acquainted with all his counſels, his nature, and will: Hence he himſelf ſaith, [d] *all things are delivered to me of my Father; neither knoweth any man the Father ſave the Son, and he to whomſoever the*

[y] 2 Sam. xxiii. 2.
[z] 1 Pet. i. 11.
[a] Mat. vii. 29.
[b] Coloſ. ii. 3. John i. 18.
[c] Numb. xii. 8. Heb. iii. 6.
[d] Mat. xi. 27.

Son

Son will reveal him: He doth not ſay, as *Chryſoſtom* [e] obſerves, the Son is commanded to reveal him, but the Son will reveal him; herein he acts the part of God, as having, with the Father, the ſame nature, knowledge, and ſovereignty. Chriſt ſays, *all things are delivered to me of my Father*, leſt we ſhould ſuſpect, that they were delivered to him only as a ſervant, an inferior: Unleſs he were begotten of him, and were of the ſame ſubſtance, all things would not have been delivered to him; the Father reveals myſteries to babes, but Chriſt reveals the Father, as [f] one of the antients obſerves upon the place. To the ſame purpoſe we find Chriſt [g] ſaying, *not that any man hath ſeen the Father, ſave he that is of God* (viz. who is of the ſame nature with him) *the Son, who is in his boſom, he hath ſeen the Father, he hath declared him.* The inferior prophets made known ſome part of

[e] Οὐχ ᾧ ἂν ἐπιτάττηται ἐδὲ ᾧ ἂν κελύηται. Chryſ. in loc.

[f] Τὸ δὲ παρεδόθη ἀκόων μὴ νόμιζε ὅτι ὡς δέλω ϗ ὑποδεεστέρω παρεδόθη ἀλλ' ὡς υἱῷ, καθ' ὃ ϗ ἐγεννήθη ἐκ τοῦ πατρὸς, κατὰ τύτο παρεδόθη αὐτῷ, εἰ μὴ γὰρ ἐγεννήθη, καὶ τῆς ουσίας αὐτῆς ὐκ ἦν τῷ πατρὶ ὐκ ἂν παρεδόθησαν. Σκοπεῖ δὲ ἀνωτέρω εἶπεν ὅτι ὁ πατὴρ ἀπεκάλυψε τὰ μυϛήρια τοῖς νηπίοις, ἐνταῦθα δὲ ὅτι ὁ υἱὸς ἀποκαλύπτει τὸν πατέρα. Theophylact. in loc.

[g] John vi. 46, the

the mind of God, to the Father; but it was reſerved to the Son, to perfect the revelation, he being the moſt proper perſon, as the heir of all things, and the brightneſs of the Father's glory. He fulfils this office of a prophet principally, in two things,

1. In a compleat diſcovery of the will of God eternally, ſo far as it is proper for us to know it, ſo as [h] *to make the man of God perfect, thoroughly furniſhed to all good works*, viz. provided with all neceſſary doctrines of faith, and rules of practice, in worſhip, and converſation; and therefore at the end of the bible, he has denounced a curſe againſt any that ſhould [i] add to, or take away any thing from the words of the prophecy of that book. In this, as well as other ſenſes, [k] he is both the author and finiſher of our faith; the latter is true, tho' the former is chiefly intended in that text.

2. Our great prophet fulfils his office, in giving us the ſpirit of wiſdom and revelation, [l] which is ſpoke of as opening the underſtanding, and giving us an underſtand-

[h] 2 Tim. iii. 16, 17. [i] Rev. xxii. 18, 19. [k] Eph. i. 17, 18. Heb. xii. 2. [l] Luke xxiv. 32. 45. 1 John v. 20. Rom. xii. 2. 1 Cor. ii. 12. 14. Revel. iii. 18.

ing;

ing; not a new faculty, but a renovation of the mind, infuſing into it ſpiritual light, or an ability, to know the things of God, which are fooliſhneſs to ſuch as are not anointed with this eye ſalve. This is the glory of Chriſt, and the happineſs of his people, that he can, and doth not only reveal the truth externally to them in the word, but alſo internally by his Spirit, which is *revealing Chriſt in them, and calling them by his grace*, as [m] *Paul* repreſents it.

2. The prieſtly office of Chriſt muſt next be conſider'd. The Holy Ghoſt has glorified Chriſt, in this office, by ſhewing us his mercy and faithfulneſs, as *a* [n] *high-prieſt, in making reconciliation for the ſins of the people.* The two principal parts of this office are his oblation, and interceſſion: [o] His offering himſelf a ſacrifice to God upon the croſs, and then entring into the holy place, with his own blood, and pleading the merits of it as our advocate with the Father. His ſacrifice was of a ſweet ſmelling ſavour; and his interceſſion is always prevalent with

[m] Galat. i. 16. [n] Heb. ii. 17. [o] Heb. ix. 14. v. 12. 24. 1 John ii. 1. Eph. v. 2.

the

the Father. [p] *He put away ſin by the ſacri-fice of himſelf*; and by [q] his interceſſion, *he ſaves to the uttermoſt, all that come unto God by him.* [r] His blood purges the conſcience, and opens for us a way of free acceſs to God. Juſtice, that was once our dreadful enemy, being now ſatisfied, becomes the guarantee of our forgiveneſs, and peace with God. Chriſt made peace, [s] by the blood of his croſs, and reconciled thoſe who had been enemies, and aliens; and as he now mercifully preſents their prayers [t] with his much incenſe, ſo hereafter he will make a glorious preſentation of their perſons to the Father, holy and unblameable and unreprovable in his ſight [u]: But I ſhall have occaſion to inſiſt upon many things relating to Chriſt's prieſtly office, in diſcourſing upon his crucifixion, mentioned in the laſt clauſe of my text.

3. The kingly office of Chriſt is much ſpoke of in ſcripture, and comes within the compaſs of our knowledge of him. The Lord hath [w] ſet him as king upon the

[p] Heb. ix. 28. [q] Heb. vii. 25. [r] Heb. ix. 14. x. 19, 20. [s] 1 John i. 7. [t] Rev. viii. 3. [u] Coloſ. i. 21, 22. Jude ver. 24. [w] Pſal. ii. 6.

holy

holy hill of *Zion*; he rules externally, by his word and providence; internally by his Spirit and grace; he protects his ſubjects; corrects them for their diſobedience; ſupports them under their burdens, and crowns them with glory at laſt. The prophet *Iſaiah*, ſpeaking of Chriſt, has not only ſtil'd him [x] *the mighty God, and the prince of peace*, but alſo has declared, *that of his kingdom and government there ſhall be no end; that he ſhould ſit upon his throne, to order his kingdom, and eſtabliſh it with judgment and juſtice.* He is governor among the nations, head over all things to the church: And ſeeing [y] the Lord reigns, the ſaints ſhould rejoice; his power over all fleſh is employ'd in ſerving that great and gracious deſign, of [z] giving eternal life to as many as were given him by the Father; the power of life and death, of comfort or ſorrow, is in his hands; he [a] has the keys of hell and of death, and all the churches ſhall know, that he ſearches the hearts, and will give to every one according to his works; the nations he rules with his iron rod, [b] and daſhes

[x] Iſa. ix. 6, 7. [y] Pſal. xxiv. 1. Eph. ii. 22.
[z] John xvii. 2. [a] Rev. i. 18. Rev. ii. 23. [b] Pſ. ii. 9.

them in pieces, when he ſees fit; his own people are under the gentle ſway of the ſcepter of his grace, ſweetly conducted by his word and ſpirit; are made willing in the day of his power, and find his yoke to be eaſy, and his burden light [c], they chooſe his ſervice, and would not go out free. Chriſt is not only King, but King of kings, [d] poſſeſſed of all power in heaven and earth; of his kingdom there ſhall be no end, and yet he ſhall deliver it up to the Father [e]: How both can be, is a queſtion too important, and difficult, to be anſwered in a few words; that and many other things, upon this head, I muſt paſs over in ſilence.

APPLICATION.

I. How neceſſary is it for us to know and make uſe of Chriſt in all his offices, ſeeing he is the one and only mediator between God and men. If one that adheres to Chriſt, ſins, [f] we have an advocate with the Father, Jeſus Chriſt the righteous, who is the propitiation for our ſins; but

[c] Pſ. cx. 3. Mat. xi. 29.
[d] Mat. xxviii. 18.
[e] 1 Cor. xv. 24.
[f] 1 John ii. 1, 2.

if

If this advocate, and mediator, be deſpiſed, and rejected, [g] who ſhall intreat for ſuch a perſon? If they found no [h] mercy, who deſpiſed *Moſes* his law, what mercy can they expect, who reject Chriſt's mediation, and trample under foot his merit and interceſſion; Chriſt having declared, that [i] *ſuch as deſpiſe him, alſo deſpiſe the Father that ſent him:* Moreover there can be no acceſs to God, or acceptance with him, but by and thro' Chriſt; this is very evident from the words of Chriſt himſelf, [k] *no man cometh to the Father but by me.* Such is the holineſs, juſtice, majeſty, and glory of God; and ſuch the impurity, enmity, guiltineſs, darkneſs, and weakneſs of man; as we can have no acceſs to God, no comfortable communion with him, unleſs Chriſt the mediator puts his righteouſneſs upon us, and his ſpirit within us, expels our enmity, and darkneſs, cleanſes us from our guilt and impurity, and brings us to know and love God, and to enjoy his favour. If others think themſelves good enough, to come immediately to the holy God, or

[g] 1 Sam. ii. 25.
[h] Heb. x. 28, 29.
[i] Luke x. 16.
[k] John xiv. 6.

wiſe enough to provide mediators for themſelves, let them do it at their peril; but let all who have a true ſenſe of the majeſty of God, and their own meanneſs, of his holineſs and juſtice, and of their own guiltineſs and unworthineſs, keep cloſe to that way of acceſs to God, thro' Chriſt alone, revealed and recommended, in the ſcriptures. [l] *We have peace with God, thro' our Lord Jeſus Chriſt, by whom alſo we have acceſs, by faith, into this grace, wherein we ſtand: Thro' him we have both acceſs by one Spirit, to the Father.* By faith in Chriſt, the mediator, the Gentiles, as well as Jews, have now acceſs to God, in the ſame goſpel worſhip, and ordinances, and under the ſame influences of the holy Spirit; formerly the Gentiles [m] were ſtrangers, foreigners, and afar off; whilſt they were without Chriſt, they were without God in the world; the Jews alſo of old, in their worſhip, ſtood afar off and ſaid, [n] *Let not God ſpeak with us leſt we die*; but the goſpel Spirit, deriv'd from Chriſt, [o] *is not a ſpirit of bondage, again to fear, but a ſpirit of adoption, enabling*

[l] Rom. v. 1, 2. Eph. ii. 18.
[m] Eph. ii. 12, 13.
[n] Exod. xx. 18, 19.
[o] Rom. viii. 15.

believers

believers to cry, Abba Father: They do, or at leaſt they may, come with freedom to God, as a father, thro' Chriſt, the mediator, *in whom,* ſaith the [p] apoſtle, *we have boldneſs and acceſs with confidence, by the faith of him.* To divert men from Chriſt, the one and only mediator, the Devil very early introduced the mediation of angels; his ſervants therein pretending a greater exerciſe of humility, than others attained to; the [q] apoſtle *Paul* has taken notice of this, when he ſpeaks of a voluntary humility, and worſhiping of angels, and not holding the head: It was alledged, that to go immediately to Chriſt, would be too great a boldneſs, and diſcover too little ſenſe of our own unworthineſs; but to implore the interceſſion of angels, would diſcover our humility; but the apoſtle charged this invention with pride and ignorance, when he called it *an intruding into things which they have not ſeen, and a being vainly puffed up with a fleſhly mind;* he condemn'd it as will-worſhip, and not holding of Chriſt

[p] Epheſ. iii. 12. [q] Coloſ. ii. 18, 19.

the head [r]; for if Chriſt be God-man, mediator, there is no need to employ any other; and whilſt men expect more eaſily to obtain pardon, grace, and glory, by the mediation of others, than of Chriſt, they practically diſown his care, condeſcenſion, and kindneſs, as head of the church: He is nearer to us, both in nature and affection, than the angels, and is appointed of God, as the one and only mediator: And therefore it is not humility, but pride; it is not religion, but rebellion and ſuperſtition, to ſet up, or make uſe of, any other mediator. The apoſtle, inſtead of deterring us, has encouraged us, [f] *to come boldly to the throne of grace, ſeeing we have a great high prieſt, Jeſus the Son of God, who is paſſed into the heavens for us.* "I can, (ſaith [t] one of the antients,) more ſafely, and more comfortably ſpeak to my Jeſus, than to any one of

[r] Talem igitur (ſcilicet praepoſteram & ſuperſtitioſam) humilitatem injiciunt, qui volunt nos, propter indignitatem noſtram, non mediatoris noſtri Θεανθρώπε opem & ſubſidium protenus implorare; ſed prius adire angelos vel ſanctos. Davenant in loc.

[f] Heb. iv. 15, 16.

[t] Tutius & jucundius loquor ad meum Jeſum, quam ad aliquem ſanctorum ſpirituum Dei; plus debet mihi Chriſtus, quam alicui coeleſtium ſpirituum. Aug. de viſitat. infirm. l. 2. c. 2.

the

the holy ſpirits of God; Chriſt is more engaged to me (that is, as God-man, mediator and redeemer) than to any of the celeſtial ſpirits." The goſpel reveals to us [u] Jeſus the mediator of the new covenant, and the blood of ſprinkling pleading for ſinners. If they eſcaped not, who refuſed *Moſes*, who ſpoke on earth, much leſs will ſuch be able to eſcape, who refuſe Chriſt, the heavenly mediator. It concerns us then to know and make uſe of him, and draw near to God even in the holieſt, by Chriſt's blood, the new and living way, which he hath conſecrated thro' the veil of his fleſh; that blood which opened Chriſt's way into heaven, in the name of all the redeemed, cannot but [w] procure us a free acceſs to God, if we make uſe of it by faith. By the ſame medium, by which God deſcends to us, we aſcend to God, even Chriſt; it is in him, that God is reconciling the world; and 'tis in or by him, that we come to God, otherwiſe we are excluded, and miſerable for ever; "As the blood of Chriſt ſpeaks better things than the blood of *Abel*, for thoſe on whom it's ſprinkled, ſo it ſpeaks

[u] Heb. xii. 24, 25. Heb. x. 19, 20. [w] Heb. ix. 12.

bitter things for all ſuch, as by unbelief and impenitence trample upon it," as one [x] expreſſeth it.

Greater oppoſition has been made againſt the one mediator, between God and men, than againſt the Deity itſelf; the Devil well knew how little it would avail us, to acknowledge one only ſupreme God, the object of worſhip, and fountain of happineſs, if he could but block up the only way of our acceſs to him, and acceptance with him; for this end he has contrived and introduced a multitude of feigned mediators, between the ſupreme God and men; ſuch as the inferior deities, or dæmons, among the heathens; ſaints and angels, in the papacy; and religious duties and ſervices, by which many others expect to be introduced into the favour of God; thus Satan, by various arts, miſleads and deſtroys men, whilſt he pretends to bring them to God, in theſe by-paths of his own invention; their acceſs to God is precluded, by their neglect of the only mediator Jeſus Chriſt, who is the way, the truth, and the life, and no man

[x] Charnock of Chriſt's interceſſion, p. 1150.

comes to the Father, but by him: This farther ſhews us, what need we have to ſtudy and know Chriſt, as mediator; and what infinite grace and favour they obtain, who are brought to God by him, when ſo many deſpiſe, and wonder, and periſh: And alſo we may here ſee, what need we have, to make uſe of Chriſt continually, in all his offices; in him there is a fulneſs of light, to ſhew us our way; a fulneſs of ſtrength, to enable us to walk in it; a fulneſs of merit, to render us acceptable to God; a fulneſs of compaſſions, to render him beneficent to us; a fulneſs of power, to protect us from our enemies; and a fulneſs of glory, to make us happy with himſelf for ever. What a glorious way to God, has Chriſt thus opened for believers! Let all ſuch as love his ſalvation, ſay continually, [y] the Lord be magnify'd.

II. Is Chriſt ſuch a mediator, as has been declared? Hence we may learn the certainty, and neceſſity of his being true God, as well as man. The undertaking was too great,

[y] Pſal. xl. 16.

for

for any mere creature; [z] the law was weak thro' our fleſh; our fallen nature could not riſe up again to God, by fulfilling the righteouſneſs of it; and therefore God ſent his own Son (the Son of himſelf) the mighty God, to raiſe up the tribes of *Jacob*, and reſtore the preſerved of *Iſrael*. It required infinite wiſdom, dignity, and ſtrength, to accompliſh the work of mediation, [a] *to make an end of ſin, and bring in an everlaſting righteouſneſs*, to pay the price of our redemption, and bring us back to God: A mere creature, by the law of creation, muſt owe all the obedience it is capable of, to God on its own account, and therefore could never merit any thing for others; how then could the blood of Chriſt have purchaſed the church, if it had not been the blood of that perſon [b], who is not only man, but alſo God? How can it be thought, that a human ſtrength, in one ſingle man, could bear that weight of vengeance, due to the ſins of all the redeemed? when we ſee ſuch a multitude of angels ſinking down to hell, under the condemnation of their

[z] Rom. viii. 3. Τὸν ἑαυτοῦ υἱὸν. Iſa. ix. 6. xlix. 6.
[a] Dan. ix. 24. [b] Acts xx. 28.

firſt

firſt offence. It is the work of the mediator, to preſent the petitions and wants of the ſaints to God, and diſpenſe his bleſſings and favours to men; for this end [c] all fulneſs dwells in him, and every chriſtian receives [d] *grace, according to the meaſure of the gift of Chriſt.* Could this be done by a mere man? Can ſuch an one be every where preſent; hear, and diſtinctly regard, millions of requeſts, that come to him at once; ſupply the wants of all the ſaints; protect all their perſons; be preſent in all their aſſemblies, and ſecret retirements; dwell in all their hearts; and at the ſame time, reſtrain and over-rule all the policy and rage of men and devils, for the good of the church? To Chriſt, the mediator, all [e] judgment is committed by the Father, and he ſhall judge the world in righteouſneſs, and give to every one according to his works; for which end, he muſt know all the ſecret ſprings and circumſtances, and ends of their actions. Can this be done by a mere man? The pſalmiſt [f] found it unattainable for him, to know the thoughts of

[c] Coloſſ. i. 19. [d] Eph. iv. 7. [e] John v. 22. Acts xvii. 31. Mat. xvi. 27. [f] Pſal. cxxxix. 2. 6.

one man afar off; and ſhall a mere man be able to know, and recollect all the good and evil thoughts, of all men, that ever have been, are, or ſhall be? [g] *All the churches ſhall know, that Chriſt ſearcheth the hearts and reins, and will give to every one according to his works*; but then, they ſhall know alſo, that he is true and real God, [h] *for he only knoweth the hearts of the children of men.* Farther, the mediator is not only to know the hearts of men, but alſo the heart of God; all the ſecrets of his will; perform all his pleaſure; fulfil all his promiſes in the new covenant; curb and deſtroy all his, and his peoples implacable enemies; perform a new creation; work in the hearts of millions, and raiſe their bodies out of the duſt, and crown all the redeemed with glory. Can a mere man do all this? If theſe be the works of a creature, what are the works of the moſt high God, whereby he diſtinguiſhes himſelf from men, and declares his eternal power and Godhead? Could the covenant have been eſtabliſhed, or the promiſes of it have been ſure, if the

[g] Rev. ii. 23. [h] 2 Chron. vi. 30.

media-

mediator of it had been but a mere creature, and therefore mutable in his nature? In ſhort, I ſee not how heaven could have been an eaſy place to him, or the proſpect of it poſſible to us, if our mediator and advocate were not God, as well as man: Were he not infinite in wiſdom, power, preſence, grace and glory, he could never do all that in ſcripture is applied to him, as prophet, prieſt and king; but [i] *behold God is become our ſalvation; the Lord Jehovah is our ſtrength and ſong, and therefore we may truſt and not be afraid.*

III. From the doctrine of Chriſt's mediation, we may draw a farther confirmation of his divine perſonality. The ſame perſon, [k] who is the expreſs image of the Father's perſon, and therefore not the perſon of the Father himſelf, purged our ſins by himſelf: Who could be the image of the Father's perſon, but another divine, increated, infinite perſon? Man, indeed, was created in the image of God, but is no where ſaid to be (χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ) *the expreſs image of his perſon*, which

[i] Iſa. xii. 2. [k] Heb. i. 3.

denotes

denotes one perſon as like another, as the impreſſion on the wax, is to the engraving on the ſeal. If in the Godhead there be but one perſon, [1] who was it that was ſet up from everlaſting? With whom did God enter into covenant? And to whom did God make promiſes, before the world was? Was all this only metaphorical and figurative? At this rate, ſalvation by Chriſt will ſoon be eſteemed no other, nor better. Or was the eternal tranſaction between God and an antemundane creature? Where doth the ſcripture ſpeak of ſuch an one? And upon how ſlender a bottom muſt our hopes and happineſs have been built? If when one creature had ruined us, our happineſs had been put into the hands of another mere creature, and it had been left to ſuch an one to redeem and ſave us? When God was manifeſt in the fleſh, and made fleſh, and purchaſed the church with his own blood, was it that perſon call'd the Father, who did all this? Did the ſame perſon aſſume our nature, and not aſſume it, mediate with himſelf, and ſatisfy himſelf? Or was

[1] Prov. viii. 24, 25. 31. Titus i. 2.

it a finite created perſon (that was before any thing was made) that was made fleſh, that reconciled us to God, and mediates with him? Was the new covenant made with ſuch a perſon? Was this [m] he, in whom we were choſe, and in whom the grace was given before the world was? If theſe and other things mentioned in ſcripture, cannot belong to any mere creature, yet all of them may very fitly be applied to the perſon of the Son; ſet up from everlaſting, entring into covenant with the Father; aſſuming human nature in time, and performing the whole work of mediation, between God the Father, and the redeemed. [n] "In the eighty ninth pſalm, this covenant is very plainly mentioned, and the whole contexture of the pſalm, diſcovers the deſign of it to be, to ſet forth ſome higher perſon than *David*, and ſeems to be too magnificent and lofty for an earthly prince; *mercy ſhall be built up for ever, this faithfulneſs ſhalt thou eſtabliſh in the very heavens*; but how was it eſtabliſh'd in the hea-

[m] Eph i. 4. 2 Tim. i. 9.
[n] Charnock's Reconcil. p. 272.

vens?

vens? *In making a covenant with his choſen, and ſwearing to* David, *his ſervant, thy ſeed will I eſtabliſh for ever, and build up thy throne to all generations:* Here indeed was faithfulneſs eſtabliſh'd in the heavens. *My covenant ſhall ſtand faſt with him; his ſeed will I make to endure for ever.* [o]This covenant between the Father and the Son muſt be broke, before the covenant of God can fail to a believer. [p] The notion of a treaty and covenant is ſuitable to our conceptions, and gives us a diſtinct account of the methods of redemption; and alſo of the ground of the ſalvation of the fathers who died before the coming of the Redeemer in the fleſh. In order of conception, the firſt reſolution was this, that man ſhould be redeemed; the ſecond, by what way and means this redemption ſhould be brought about, and how to make it ſure, that there may be no revolt. Again the ſecond perſon is pitched upon for this undertaking we muſt then conceive his voluntary conſent to this, and alſo ſome terms upon which he undertakes it, which is neceſſary to every

[o] Page 274. [p] Page 272.

action

action, according to the rules of wiſdom. Had not this way of redemption been ſettled and ſtated, the fathers before and under the law, could not have been ſaved, for they were ſaved by faith. Faith could not be without a promiſe, and a promiſe could not be without a previous aſcertaining the method of redemption. Had Chriſt only conſented to it, at the time of his coming into the world, there had been no ground of any promiſe before, becauſe the conſent of the redeemer had till that time been uncertain, but the promiſe ſuppoſeth his conſent poſitively given, before the promiſe was made."

"It is true (ſaith [q] Dr. *Owen*) the will of God the Father, Son, and Holy Ghoſt, is but one; it is a natural property, and where there is but one nature, there is but one will; but in reſpect of their diſtinct perſonal actings, this will is appropriated to them reſpectively; ſo that the will of the Father, and the will of the Son, may be conſidered, in this buſineſs, which tho' eſſentially one and the ſame, yet in their diſtinct perſona-

[q] Dr. Owen's Anſw. to Biddle, p. 569.

lity, it is distinctly considered, as the will of the Father, and the will of the Son. Notwithstanding the unity of essence that there is between the Father and Son, yet is the work distinctly carried on by them; so that the same God judges, and becomes surety; satisfieth and is satisfied, in these distinct persons. Thus tho' this covenant be eternal, and the object of it be that which might not have been, and so it hath the nature of the residue of God's decrees, in those regards, yet because of this distinct acting of the will of the Father, and the will of the Son, with regard to each other, it is more than a decree, and hath the proper nature of a covenant, or compact: Hence from the moment of it, (I speak not of time) there is a new habitude of will in the Father and Son, towards each other, that is not in them essentially: I call it new, as being in God freely not naturally."

IV. How worthy is Christ of our veneration and delight! He walks in the greatness of his strength, mighty to save: He who took upon him the form of a servant, is also in the form of God; it is very strange and

and very ungrateful, for any to deny him the honours due to his divinity; becauſe he humbled himſelf for our ſake, ſhall that which commended his love, leſſen ours? Is he to be the leſs eſteemed by us, becauſe he made himſelf of no reputation for us? Did he ceaſe to be God by becoming man? The more he debaſed himſelf for us, the more we ought to exalt him. [1] *Chryſoſtom* gives this as one reaſon, why the Son of God was incarnate, to become the Saviour and Redeemer of mankind; "Becauſe if it had been poſſible for a creature to undertake and effect our redemption, men would never have thought they could have had eſteem enough for him, or have made due expreſſions of their gratitude, unleſs they had deified him, and committed idolatry in worſhiping him, and paying him all divine honours; to prevent this in *Moſes*, who was but a temporal deliverer, and but a type of Chriſt, his ſepulchre was concealed from the Iſraelites; ſo dear is the memory of great and generous benefactors wont to be, that men are apt to think they never can be

[1] Chryſoſtom cited by Jenkyn, of the reaſonableneſs of the chriſtian religion. B. 2. p. 366.

ſufficiently grateful to them, unleſs they even adore and worſhip them." But this reſpect to the Redeemer has viſibly declined, as a ſenſe of the evil of ſin, and of the juſtice of God has grown leſs, and an opinion of mens own righteouſneſs and ſtrength ha been advanced; for a mean ſaviour may be thought ſufficient for them who preſume they can do ſo much, and deſerve ſo well for themſelves; but ſuch as know their own guilt and weakneſs, and the terrors of the Lord, cannot but deſire, and highly value, a Redeemer, who is not only man, but alſo the mighty God; it muſt give them great ſatisfaction to find ſuch a promiſe of God the Father, as that, *I will ſave them by the Lord their God*[s]. "The Father calls the Son, God abſolutely, in whom alſo he choſe us, before the world was," as *Hilary*[t] explains it. Seeing then our Saviour is God and by the will of the Father is to be honour'd even as himſelf, we need not fear our having too great an eſteem and

[s] Hoſea i. 7. John v. 23. Luke i. 46, 47.

[t] Ergo abſolute Pater Deum Filium nuncupat in quo & elegit nos ante tempora ſecularia. Hil. de Trin. Lib. IV. p. 45.

veneration

veneration for him. Let every true chriſtian magnify the Lord, and let his ſpirit rejoice in his Saviour, and let him determine not to know any thing in compariſon of Chriſt, and him crucified.

SERMON VI.

Preach'd *December* 16th, 1726.

1 Cor. ii. 2.

I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified.

THE crucifixion of Chriſt was a glorious explication of the firſt prediction, and promiſe, that the ſeed of the woman ſhould break the ſerpent's head, and it ſhould bruiſe his heel[a]: The old ſerpent, the Devil,

[a] Gen. iii. 15.

plotted

plotted and purſued the death of Chriſt, from the cradle to the croſs: He, no doubt, ſet *Herod* on work to kill him; after that he tempted him to deſtroy himſelf: He put it in the heart of *Judas* to betray him, and of the Jews to condemn and crucify him. When Chriſt was actually upon the croſs, Satan might think himſelf ſure of a compleat victory; but whilſt he thus bruiſed Chriſt's heel, he had his own head broken, the weakneſs of Chriſt being ſtronger than Satan: The croſs which was deſigned to ruin Chriſt's kingdom, and eſtabliſh Satan's, had the contrary effect; for Chriſt conquer'd by yielding, and made the croſs the place of his own triumph, [b] over principalities, and all the powers of darkneſs: [c] *By death he deſtroyed him that had the power of death, the Devil.* "Here the apoſtle ſhews us that which is wonderful; Satan overcome by that, whereby he had conquer'd, by thoſe arms, which had been effectual againſt all the world, *viz.* death; by that Chriſt gave the Devil his deadly wound: Here the conqueror ſhew'd his great power: Here

[b] Coloſ. ii. 15. [c] Heb. ii. 14.

we ſee how much good death has done[d]." "The external power which he (*viz.* Satan) obtained over Chriſt's body, in death, proved the death of his internal power, over the ſouls of men; for Chriſt, by his death, and the one true ſacrifice which he offered for us, purged thoſe ſins, on the account of which the Devil juſtly held us liable to ſuffer puniſhment[e]." This may encourage us to purſue the knowledge of Chriſt crucified, as conſider'd in the ſeveral propoſitions following.

PROP. I. In the knowledge of Chriſt, his crucifixion is of ſpecial conſideration: For this reaſon, the apoſtle, particularly, names it in my text; *to know Chriſt, and him crucified.* He does not ſay, Chriſt and him incarnate; Chriſt and him preaching,

[d] Ἐνταῦθα τὸ θαυμαστὸν δείκνυσιν, ὅτι διὰ ἧς ἐκράτησεν ὁ Διάβολος διὰ τύτε ἡττήθη, καὶ ὅπερ ἰσχυρὸν ἦν αὐτῷ ὅπλον, κατὰ τῆς ἀνθρωπότητος, ὁ Θάνατος, τύτῳ αὐτὸν ἔπληξε ὁ Χριστὸς, καὶ τὸ πολὺ τῆς δυνάμεως τοῦ νικήσαντος ἐμφαίνει, ὁρᾷς ὅσον ὁ Θάνατος εἰργάσατο κακόν. Chryſoſtom. in Heb. 2. 14.

[e] Et unde accepit exterius poteſtatem dominicae carnis occidendae, inde interior ejus poteſtas, qua nos tenebat occiſa eſt: ——Morte ſua, quippe uno veriſſimo ſacrificio pro nobis oblato, quicquid culparum erat, unde nos principatus & poteſtates ad luenda ſupplicia jure detenebat; purgavit, &c. Aug. de Trin. L. 4. c. 13.

working

working miracles, going about doing good, leading a moſt exemplary life, tho' thus we ought to know him: Nor doth he ſay, to know Chriſt and him riſing from the dead, aſcending up into heaven, ſitting on God's right hand, crowned with glory and honour, as a prince and a ſaviour; or as coming with power and great glory, to judge the quick and the dead: But the apoſtle ſingles out his ſufferings, and, next to his perſon, gives them the preference, in the knowledge of him; to know Chriſt, and eſpecially a crucified Chriſt; but why Chriſt as crucified, rather than Chriſt as glorified? Becauſe Chriſt's death was the end and means of all the great things that went before it, and the ground of all the glorious things that followed it, in the work of man's redemption. As to our election[f], it was thro' the ſprinkling of the blood of Jeſus: Chriſt's blood did not procure our election, but the ſhedding and ſprinkling of it, was the meritorious cauſe of that ſalvation, to which we were [g] choſe. When God decreed the redemption of loſt ſinners, he decreed, that

[f] 1 Pet. i. 2. [g] Epheſ. i. 17.

it

it ſhould be thro' the blood of Chriſt, and not otherwiſe, [h] *for without ſhedding of blood there is no remiſſion.* Chriſt's taking our nature was for this end, that he [i] might therein become obedient to the death of the croſs: He took [k] part of fleſh and blood, that thro' death he might deſtroy him that had the power of death: He aſſumed our nature, that he might bear our ſins, in his own body, upon the tree: His crucifixion was the ground of his reſurrection, aſcenſion, and glory in heaven. If he had not ſuffer'd, and ſatisfied upon the croſs, [l] he could never have been brought up from the dead, by the God of peace; nor have been exalted as a prince and a ſaviour, at the Father's right hand, to give repentance and remiſſion of ſins: If he had not died for us, he could have offer'd no atoning ſacrifice on earth, nor have made any effectual interceſſion in heaven, nor have brought us thither; for it is becauſe [m] he put away ſin, by the ſacrifice of himſelf, that he ſhall appear the ſecond time, without ſin, to ſalvation: For good reaſon therefore, did the apoſtle pay

[h] Heb. ix. 22. [i] Philip ii. 7, 8. [k] Heb. ii. 14.
[l] Heb. xiii. 20. Acts v. 31. [m] Heb. ix. 28.

ſo

ſo great a regard to Chriſt's crucifixion, ſeeing without it, the Father's election, and all the parts of his own mediation, had been of no effect. The importance of Chriſt's ſufferings, and of our knowledge of him as crucified, lets us into the reaſons of the great regard paid thereto, in many inſtances. [n] The ſpirit of Chriſt, in the prophets, teſtified before-hand the ſufferings of Chriſt; *David*, in the twenty ſecond, fortieth and ſixty ninth pſalms; and *Iſaiah*, in the fifty third chapter of his prophecy, ſpoke of them, rather as things which they had ſeen, than as things foretold ſo long before-hand: The types, and ſhadows, and ſacrifices, and ſacraments, under the law, all pointed at a crucified Chriſt [o], they had a ſhadow of good things to come. Our Saviour himſelf, [p] before he ſuffer'd, often took occaſion to ſpeak of it to his diſciples, to ſhew what a value he did, and [q] we ought to put, upon his ſufferings: Juſt as he was entring upon them, he appointed, and exemplified, the memorial of his death, to be continued in the

[n] 1 Pet. i. 11. [o] Heb. x. [p] Matt. xvi. 21. xvii. 22. Mark ix. 12. Luke ix. 22. xvii. 25. [q] Luke xxii. 19.

church, to the end of the world[r], *this do in remembrance of me,* [s] *for as often as you eat this bread, and drink this cup, you ſhew forth* (or as it may be render'd) *do you ſhew the Lord's death, till he come.* Chriſt appointed this ſtanding memorial of his death and ſufferings, in regard to the weight and importance of the things declared; therefore they are both to be remember'd, and made known by his people, throughout all ages, till Chriſt comes to judgment, as the ſacraments of the old teſtament endured, till the firſt coming of Chriſt in the fleſh: The duration, as well as the inſtitution of this repreſentation of Chriſt's death, diſcovers how much we are concerned, to know Chriſt as crucified. This carries peculiar inſtruction and advantage in it, and therefore our Saviour has ſelected this, and commanded us to ſhew forth his death, rather than his reſurrection, or glory in heaven.

In Chriſt crucified we have the cleareſt

[r] 1 Cor. xi. 26.

[s] Imperativum poſtulare videtur ſequens determinatio temporis (annunciate donec venerit) i. e. non vos ſoli ſed & ſequturi credentes, uſque ad finem mundi, debent annunciare mortem Domini. Piſcator in loc.

diſcovery of the evil of ſin, the miſery of ſinners, the holineſs, juſtice, and faithfulneſs of God, conſiſtent with his love to men, the grace and merit of Chriſt, the purchaſe and ſecurity of eternal life. "By this medium all the rights of the divine attributes are preſerved, in their harmony; goodneſs appears inexhauſtible, ſin formidable, and the divine government venerable; the puniſhment of the ſinner is tranſlated on the ſubſtitute, that the merit of the ſubſtitute may, according to divine order, be made over to the ſinner; and ſo juſtice boils againſt the rebellion, and the bowels of mercy yearn towards the rebel; the deſigns of mercy are accompliſhed, and the luſtre of holineſs preſerved; the riches of grace diſplayed, and the ſcepter of juſtice reverenced; the honour of the law-giver, and the equity of the law aſſerted; his wrath appeaſed, and the dreadful ſentence ſuſpended; his right of government vindicated; ſin diſgraced, and pardon diſpenſed; the law preſerved from contempt, and the creature not tempted to rebel," as one [t] ſpeaks. So precious to the Lord is

[t] Iremonger of God's Wiſdom in Redemption.

the

the memory of his death, as that Chriſt appeared with the marks of it upon him, when he ſhewed himſelf to his diſciples, after his reſurrection; for tho' he had done ſuffering, yet he knew how needful the remembrance of that was for his people: Hence the holy Spirit, in the evangeliſts, has recorded the hiſtory of his paſſion, in the minuteſt circumſtances of it, for the peruſal and uſe of believers to the end of the world. The apoſtles made a crucified Chriſt the main ſubject of their preaching, and *Paul* [u] ſeems to intimate, that he did it by the ſpecial appointment of Chriſt himſelf; *for I deliver'd unto you firſt of all,* (*viz.* I gave it the precedence, or placed it as *the leading, and principal doctrine*) *that which I alſo receiv'd,* even by revelation and commandment from Chriſt, to publiſh to men: But what doctrine is it that is introduced with ſuch magnificence and ſolemnity? That Chriſt died for our ſins. Chriſt now, as well as formerly, deſpiſed the ſhame of the croſs, and would have the doctrine of it preſerved, and preached, for the ſalvation

[u] 1 Cor. xv. 1, 2, 3.

of

of men. *I declared to you the goſpel,* ſays the apoſtle, *by which you are ſaved, if you keep in memory what I preached to you, that Chriſt died for our ſins.* Hence we infer, that Chriſt's crucifixion is a principal doctrine of the goſpel; that it is a ſaving doctrine when receiv'd, retain'd, and improv'd, by a goſpel faith; that it is the will of Chriſt, that this doctrine ſhould have the pre-eminence, in the preaching and hearing of the goſpel. I may add, that this is a doctrine admirably adapted to the caſe of a guilty, convinced, ſelf condemned ſinner; for tho' here we have the terrors of God, yet they need not make us afraid, when we ſee, that [w] God laid upon Chriſt the iniquity of us all; and that by his ſtripes we are healed: The terror was his, that the peace, and reſt, and glory might be ours: We receive the atonement, as God hath ſet it forth, and ſuch as believe enter into reſt. Chriſt in the glory of his holineſs and juſtice might terrify us, but as making reconciliation for our ſins, he may allay our fears, and give us comfort: the angel ſpoke the language of heaven, and

[w] Iſa. liii. 6.

the

the ſenſe of the goſpel, when he ſaid, [x] *fear not, for I know that you ſeek Jeſus, that was crucified, he is not here but is riſen.* q. d. The flames of juſtice did not conſume him; he had dignity and merit enough, in his ſacrifice, to reſcue him and you from death; he goes before you into *Galilee*, to publiſh the triumphs of his croſs; you need not fear the terrors of death, for he has conquer'd it; nor the ſpite of Satan, for he has deſtroy'd him; nor the reſentment of juſtice, for that is ſatisfied; nor the power of the grave, for he has ſubdued it; in *Galilee* you ſhall ſee the glorious author and example of your fortitude and triumph. Oh, how good is it to be attach'd to a crucified Chriſt! The women who ſought him, had encouragement and comfort ſent them from heaven, by the tongue of an angel. *Paul* paſſionately [y] deſired to know more of a crucified Chriſt; what ſome make their ſcorn he made his joy and his glory; he did not recommend to others, what he had no reliſh of himſelf; but to ſhew his regard to a crucified Chriſt, he wept over the ene-

[x] Matt. xxviii. 5, 6. [y] Phil. iii. 8. 18.

mies

mies of the croſs, and often warned the people of them; for he durſt not ſpare the wolves, who did not ſpare the flock, but endeavoured to bring others to the ſame deſtruction, whereto they expoſed themſelves.

From what has been ſaid, I hope, it appears, that in the knowledge of Chriſt, his crucifixion is of ſpecial conſideration; which is the propoſition I undertook to explain and confirm; I proceed to

PROP. II. There is a wonderful agreement between Chriſt's ſufferings, our miſeries and wants, and the ſcripture doctrine relating to both. As to our miſeries and wants, we learn from the ſcriptures, and partly from experience, that we are naturally eſtranged from God, and expoſed to his wrath. Sinners live without God in the world, are alienated from the life of God, thro' the blindneſs of their hearts they can't ſee God, ſo as to love him; tho' they can ſee him ſo as to hate him, and ſay to him, depart from us; tho' they cannot ſeek his favour, yet they can and do provoke him to wrath. Now in this miſerable caſe, the holy ſcriptures repreſent a crucified Chriſt,

as a moſt ſuitable and ſufficient remedy: [z] *You that were ſometimes alienated, and enemies in your minds, by wicked works; yet now hath he reconciled, in the body of his fleſh, thro' death, to preſent you holy, and unblameable, and unreproveable, in his ſight.* Here is reconciliation inſtead of enmity; ſouls preſented to Chriſt, in all the endearments of holy love, that had been removed at the greateſt diſtance from him, in point of affection and communion, and all this brought about by Chriſt's death and ſufferings: How dear then ſhould a crucified Chriſt be, to all who love God's preſence, and loath themſelves for their former alienation and enmity! Man naturally lies bound under the curſe of the law; Chriſt endured [a] the curſe, in his death, to deliver us from it: Oh, how wonderfully ſuited is the remedy to our diſeaſes, and wants! The ſcriptures ſpeak of a conſcience defiled, and wounded by ſin, and a wounded ſpirit who can bear; but then they alſo ſet before us the ſovereign remedy; [b] the blood of Chriſt, who thro' the eternal Spirit

[z] Coloſ. i. 21, 22. [a] Gal. iii. 13. [b] Heb. ix 14, 15.

offered

offered up himſelf to God, without ſpot, as able to purge the conſcience, cleanſe away the guilt, and give inward peace. The ſcriptures repreſent the afflicted caſe of Chriſtians, as liable to the fiery darts of Satan, but they alſo ſhew us the accuſer of the brethren, [c] overcome by the blood of the Lamb: The fallen creature is apt to be afraid of death, and the wrath of God, which brings the perſon under bondage, as the ſcriptures teſtify; but then they lead us to a crucified Chriſt for relief, and tell us, that Chriſt by [d] death has delivered them that were in bondage, thro' the fear of death; and that God has given the greateſt evidence of his love, in ſending his Son, to be the propitiation for our ſins. The ſcriptures and experience both diſcover the convinced ſinner, going about to eſtabliſh his own righteouſneſs: This was the fooliſh error of the *Galatians*, from which the apoſtle labour'd to reclaim them, by putting them in mind, that, [e] *Chriſt as crucified had been evidently ſet before them.* q. d. When you have ſeen how the law handled Chriſt, when he came

[c] Rev. xii. 10, 11. [d] Heb. ii. 14. 1 John iv. 10.
[e] Galat. iii. 1.

under it, how he was bound, buffeted, ſpit upon, ſtript naked, nailed to the croſs, treated with gall and vinegar, reproached of men, forſaken and wounded in his ſoul by God, what extreme folly is it for you to deſire to be under the law, which curſes every one who continues not in all things written therein to do them; eſpecially ſeeing [f] *God thus made Chriſt ſin for us, that we might be made the righteouſneſs of God in him.* Both ſcripture and conſcience inform the ſinner, that he is a [g] ſtranger to the covenants of promiſe, and therefore without hope: (a diſmal caſe indeed!) But as deplorable as it is, we find relief in a crucified Chriſt; for by [h] means of his death, the called receive the promiſe of an eternal inheritance. Many other inſtances might be added, but theſe may be ſufficient, to ſhew the wonderful agreement between Chriſt's ſufferings, and our miſeries and wants, as both are repreſented in ſcripture. I proceed now briefly to ſpeak to

PROP. III. There was a neceſſity of Chriſt's death and ſufferings. I do not mean an

[f] 2 Cor. v. 2. [g] Eph. ii. 12. [h] Heb. ix. 15.

abſolute

abſolute neceſſity, but a neceſſity ariſing from Chriſt's undertaking to ſave elect ſinners. If man had never ſinned, or if God had not choſe any of the human race to ſalvation, or if Chriſt had not undertaken to ſave them, there had been no neceſſity for him to ſuffer for us, any more than for the apoſtate angels. If there had been no ſin, there had been no need of a ſatisfaction: If all mankind had been rejected of God, in caſe they ſinned, as the angels that fell were, there had been no room for an atoning ſacrifice; or if the Son of God had not voluntarily engaged to redeem men, it doth not appear that he had been under any neceſſity to ſuffer for them. Redemption was as much a free act of the Son, as election was of the Father; the [i] Son being in the form of God, equal with God, and therefore over all, bleſſed for ever, muſt be above compulſion; his taking our nature to die for us, is repreſented as a voluntary act. [k] *Lo I come to do thy will, O God. He loved us, and gave himſelf for us.* Chriſt having freely engaged himſelf to bring the

[i] Philip. ii. 6. Rom. ix. 6.
[k] Pſal. xl. 7, 8. Gal. ii. 20.

choſen ſeed to glory, and ſin, and the curſe expoſing them to death and miſery, it was neceſſary for Chriſt to put away ſin by the ſacrifice of himſelf, and to redeem them from the curſe, [l] by being made a curſe for them. All God's declarations of his mercy, grace, and forgiveneſs, muſt be taken in a ſenſe conſiſtent with that clauſe, that, [m] *he will by no means clear the guilty*. Guilt muſt then be removed, either by the ſinner, or his ſurety; the ſinner cannot pay the debt, therefore the ſurety muſt. It no longer remains an indifferent matter, which he might do or not do; God's choſen cannot periſh; the ſinner under his guilt cannot be ſav'd; the Son of God has engaged to give eternal life to thoſe given him by the Father; and his truth and honour, his love to the Father, and to the choſen ſeed, will not permit him to go back; he muſt therefore lay down his own life to ſave theirs. [n] *It became him, of whom are all things, to make the captain of our ſalvation perfect thro' ſufferings:* It became his wiſdom, holineſs, and truth, not to take ſinners into glory, with-

[l] Galat. iii. 13. [m] Exod. xxxiv. 6, 7. [n] Heb. ii. 10. 13.

out

out puniſhing their ſins; and becauſe it was neither conſiſtent with his love to their perſons, to ſhut them out of heaven, nor conſiſtent with the ſinner's weakneſs, for them to bear the puniſhment themſelves, ſo as to ſurvive it, and enjoy the decreed felicity; therefore God's own Son, their ſponſor and ſurety, muſt come in the likeneſs of ſinful fleſh, that ſin might be condemned in his fleſh. Viewing things in this light, we may ſee the reaſon why it is ſaid, [o] the Son of man muſt be lifted up, that he ought to ſuffer, that it was neceſſary that the heavenly things ſhould be purified, with his better ſacrifice; and indeed if Chriſt's death was not neceſſary, as our ſurety and Saviour, why did he ſay to *Peter*, diſſuading him from it, [p] *get thee behind me, Satan?* Why did not the Father excuſe him, when he earneſtly begged, that if it was [q] poſſible, that cup might paſs from him? Surely then it was not poſſible he ſhould be exempted, ſeeing it did not paſs from him. Had there been no neceſſity of his crucifixion, how had it been conſiſtent with the wiſdom of God,

[o] John iii. 14, 15. Luke xxiv. 26. Heb. ix. 23.
[p] Matt. xv. 23. [q] Matt. xxvi. 39.

or his love to his Son, not only to bruiſe him, but [r] to be pleaſed in doing it. Chriſt's death could not be neceſſary, on his own account, for he did no iniquity, and death is the wages of ſin; it came in by ſin, and in that ſtate, where there is no ſin, there is no more death: If then, God the Father bruiſed Chriſt, it could not be on his own account. [s] *The Meſſiah was cut off, but not for himſelf:* And yet it was ſo neceſſary, that God took part in it, and took pleaſure in it too. God the Father himſelf put him to grief, and it pleaſed the Lord to bruiſe him; ſurely then it was neceſſary, that Chriſt ſhould ſuffer. The apoſtle [t] having declared, that, *all have ſinned, and come ſhort of the glory of God*, and that notwithſtanding, *God juſtified men freely by his grace*; he has next declared, that 'tis *thro' Chriſt's redemption, and thro' faith in his blood*; and the reaſon aſſigned why God proceeded in this method is, *that God might be juſt, and the juſtifier of him that believes in Jeſus.* If God had not juſtified the elect, he had not been true to his purpoſe, and promiſe made in Chriſt,

[r] Iſai. liii. 10. [s] Dan. ix. 26. [t] Rom. iii. 23, 24, 25.

before

before the world began; but if he had juſtified them without ſatisfaction, without death for ſin, he had not been juſt to himſelf, to his holineſs, and to his truth, in his declared will, that he would by no means clear the guilty; and before that to *Adam*, [u] *in the day thou eateſt thereof, thou ſhalt ſurely die:* It was therefore neceſſary that Chriſt ſhould die for us, to clear the guilty by his ſacrifice, and open a way for grace to juſtify freely its choſen objects, and yet ſo as God might ſtill preſerve all the honour of his juſtice and truth, and declare his righteouſneſs in the remiſſion of the ſins of old teſtament ſaints: The forgiveneſs of ſins, which God granted before Chriſt ſuffered, was with an eye to his future ſufferings, and ſo agreeable to the rules of his righteouſneſs, as appeared in the ſufferings and ſatisfaction of Chriſt. I will only add upon this head, that God's eternal counſel and decree, his promiſe that Chriſt ſhould ſuffer; the prophecies and types of it, Chriſt's ſolemn call to the prieſthood, and confirmation therein by an irre-

[u] Gen. ii. 17.

vocable

vocable oath, all ſhew that it was neither an accidental nor a ſuperfluous thing, but what was very neceſſary, that Chriſt, our ſubſtitute and Saviour, ſhould be crucified for us.

PROP. IV. There were many concurring cauſes which brought about the crucifixion of Chriſt. When I ſpeak of concurring cauſes, I do not mean that they all aimed at the ſame thing, any farther than with reſpect to Chriſt's dying upon the croſs; in that one thing they all agreed, tho' from different principles, and for different ends. The cauſes of Chriſt's death may be conſidered as impulſive, meritorious and efficient. The impulſive, or firſt moving cauſe, was the infinite wiſdom, juſtice, and love of God; the love of Father and Son are often ſpoke of, and the wiſdom and juſtice of God are likewiſe mention'd as cauſes of Chriſt's death. It was the work of infinite wiſdom, to contrive a way of ſalvation for loſt ſinners, that was ſuited to the perfections and honour of God, and the happineſs of ſinful men; and to anſwer theſe high and valuable ends, the infinitely wiſe God, of whom are all things, thought it neceſſary to fix upon Chriſt,

Chriſt, as the [w] captain of our ſalvation, and in the bringing many ſons to glory, to make him perfect thro' ſufferings; Chriſt is therefore ſaid [x] to be deliver'd by the determinate counſel and foreknowledge of God. In our redemption, thro' the blood of Chriſt, God hath abounded in all wiſdom and prudence, working all things after the counſel of his own will. God's wiſdom was very evident in man's firſt creation; but it abounded more, and ſhined brighter in his reſtoration; for as one well expreſſes it, [z] "Death is made the way to life, and ſhame the path to glory; the weakneſs of the croſs, the reparation of man; here different intereſts are reconciled, juſtice in puniſhing, and mercy in pardoning; ſin eternally condemned, and the ſinner eternally reſcued; the honour and righteouſneſs of the law vindicated, both in the precept and penalty; the Devil's empire overturned, in the ſame nature (and I may add by the ſame means,) by which he had raiſed it." Divine wiſdom found out an admirable expedient, which it was the intereſt of juſtice itſelf to accept, the ſatisfaction

[w] Heb. ii. 10. [x] Acts iii. 23. iv. 28. Eph. i. 7, 8. 11.
[y] Charnock, Vol. I. p. 381.

of

of Chriſt, which it could never have had from the ſinner; and therefore we may put juſtice, as well as wiſdom, among the moving cauſes of Chriſt's crucifixion; for ſince God had reſolved to excuſe the choſen ſeed from ſuffering, and Chriſt had put himſelf in their ſtead, we may well ſuppoſe the juſtice of God, moving him to inflict that death upon Chriſt, which otherwiſe would have been required of us: But farther, the divine love is abundantly celebrated in ſcripture, as the moving cauſe of Chriſt's death; the love of the Father is herein recommended to us: [z] *God ſo loved the world, that he gave his only begotten Son; herein is love, that God loved us, and ſent his Son to be a propitiation for our ſins;* which inclined him to ſend him in our nature, to bear the puniſhment of our ſins: What manner of love was in it, to give his only begotten and dear Son, who had always been his delight, to dwell in an houſe of clay; that he who was upon a throne of glory ſhould wear a crown of thorns, and ſubmit to a painful and ſhameful death upon the croſs! Alſo

[z] John iii. 16. 1 John iv. 10.

the Father's love to the Son, moved him to it. [a] *The Father loveth the Son, and hath given all things into his hand:* The Father glorifieth the Son, [b] in making him a high prieſt: God in love to Chriſt's perſon and glory, choſe him to die for us, and redeem us. This alſo makes it appear what moved Chriſt to ſuffer, boundleſs and incomprehenſible love: [c] *Hereby perceive we the love of God, that he laid down his life for us:* And if this will not cauſe us to ſee it, we muſt be blind indeed, *who loved me, and gave himſelf for me,* ſaith [d] *Paul;* [e] *who loved us, and gave himſelf for us,* ſaith the church. And as Chriſt's love to us inclined and moved him to die for us; ſo alſo his love to the will and glory of the Father, had, no doubt, a great influence into his conſent ſo to do; [f] *that the world may know that I love the Father, and as the Father gave me commandment ſo do I: Ariſe, let us go hence:* This Chriſt ſaid, when he was going to his bloody agony, in the garden, and his bitter death upon the croſs: This was to be a demonſtration to the world,

[a] John iii. 35. [b] Heb. v. 5. [c] 1 John iii. 6.
[d] Galat. ii. 20. [e] Rev. i. 5. [f] John xiv. 31.

that

that he loved the Father, and therefore complied with his will, and obeyed him even to death. [g] "It is not becauſe I am guilty of death, or obnoxious to it, but becauſe I love my Father, that I ſuffer this; it is becauſe I greatly love him, and he whom I love will have it be thus," as one repreſents Chriſt ſaying. This cauſed Chriſt to undertake the work, and delight in it, becauſe he loved the will and glory of the Father.

We ſhould next conſider the meritorious cauſe, *viz.* the ſins of men. [h] *He bore our ſins in his own body upon the tree; in himſelf he knew no ſin, but he was made ſin for us; the Lord laid on him the iniquity of us all; he was wounded for our tranſgreſſions, and the chaſtiſement of our peace was upon him.* The ſcriptures alledged are ſo plain and full, as there can be no reaſonable doubt, whether the ſins of men were the meritorious procuring cauſe of Chriſt's crucifixion? He died for our ſins, the juſt for the unjuſt:

[g] Οὐ γὰρ ὑπεύθυνος ὢν θανάτῳ φησὶν οὐδὲ ὀφείλων αὐτῷ, ἀλλὰ τὴν ἀγάπην τὴν εἰς τὸν πατέρα ὑπομένω. —— εἴγε ὅτι σφόδρα αὐτὸν ἀγάπων καὶ ἀγαπώμενος παρ' αὐτοῦ· οὕτω βούλεται. Chryſoſt. in loc.

[h] 1 Pet. ii. 24. 2 Cor. v. 21. Iſai. liii. 5, 6.

Hence

Hence it is ſaid of them that lived in diſtant ages, and places, from the time and place where Chriſt ſuffer'd; [i] *they ſhall look upon him whom they have pierced, and mourn*; but their ſins were the deſerving cauſe of his ſufferings, and they are therefore juſtly ſaid to pierce him.

As to the efficient cauſes, they are either ſupreme or ſubordinate; the ſupreme efficient cauſe was God, Father, Son, and Holy Spirit: The Father bruiſed Chriſt, and put him to grief; the Son gave himſelf, gave up the ghoſt, offered himſelf to God; the Holy Spirit formed his body, graciouſly enclined his human will to conſent to the ſufferings he was to endure. The ſubordinate efficient cauſes were many; Satan moved *Judas* to betray him, and covetouſneſs inclined him to do it: The Jews, from envy and malice, delivered him; *Pilate*, from cowardiſe and covetouſneſs, condemned him; and the ſoldiers executed the ſentence, with all the ſpite and malice, which their own hearts, the Devil's temptations, or the peoples enmity, could ſuggeſt. Thus we

[i] Zech. xii. 10.

ſee there were different cauſes of Chriſt's death, and contrary deſigns in thoſe concerned in it; but infinite wiſdom over-ruled the whole, to the accompliſhment of the gracious deſign of God, and diſappointed that of Satan, and wicked men. What we have here to admire is, that Father, Son, and Spirit ſhould all concur, in bringing Chriſt to the duſt of death, the death of the croſs. To have appointed a holy man, or a glorious angel, to die for us, had been wonderful condeſcention and goodneſs; but [k] that he who was in the form of God, ſhould take the form of a ſervant, and become obedient to the death of the croſs, and that all the perſons in the ever-bleſſed Trinity, ſhould not only allow of, but have a hand in it, is ſuch a wonder of divine grace and love, as eternity will be ſhort enough to admire.

PROP. V. The death of Chriſt, tho' it was neceſſary, and in ſome reſpects violent; yet in him it was voluntary. [l] *No man* (ſaith Chriſt) *taketh it*, (*viz.* my life) *from me, but I lay it down of my ſelf; I have power*

[k] Phil. ii. 6, 7, 8. [l] John x. 18.

to

to lay it down, and I have power to take it again; but ſome may ſay, did not the Jews apprehend Chriſt, bind him, lead him away, condemn and crucifie him by force; how then could he ſay, *no man taketh my life from me?* To this I anſwer, it is very true the Jews took, condemned, and crucified him, in a violent way, and without asking his conſent; but yet not againſt his will: How often had he before made his eſcape, when they would have taken him? And could he not have done it as well, when they apprehended him? To ſhew that he was neither ignorant of their deſign, nor unable to have deliver'd himſelf from them, he cauſed them to go backwards, and fall to the ground. Could not the ſame power have ſtruck them dead, or have convey'd him away, before they roſe again? He firſt blinded their eyes, ſo as they did not know him; it could not be the darkneſs of the night that concealed him, for they had torches; and beſides *Judas* was with them, and gave them the ſign agreed upon; and alſo Chriſt told them, that he was the perſon; but then inſtead of laying hold on him, they went back and fell before him; how eaſily then

might he have eſcaped; but he voluntarily yielded himſelf, and deſigned by what has been mentioned, to ſhew that he did ſo. When they would have made him a king he hid himſelf, but now they came to make him a ſacrifice, he went forth to meet them, and frankly ſurrender'd himſelf: He refuſed at his trial to make any defence, that might bring him off; and when upon the croſs, after he had cried with a loud voice, to ſhew that nature was not ſpent, and forced to yield to death, but that he died freely, it is recorded that he gave up the ghoſt. He was the Lord of death, and none could inflict that upon him, without his own conſent; he therefore bid *Peter* put up his ſword, to ſhew that he would have no reſiſtance made, to prevent his death now approaching.

It may be here alledged, that he had lately cried, with great earneſtneſs, that the cup might paſs from him, that he might not die; how then did he voluntarily give up himſelf to it? This was only the reluctance of human nature, averſe to a diſſolution, and afraid of the dreadful wrath of God, and not an unwillingneſs in his perſon; and therefore

he ſaid; [m] *Not my will, but thine be done: The cup which my Father have given me, ſhall I not drink it? I delight to do thy will, O my God.* As an evidence of this, we find him declaring, that it was his meat to do the Father's will, and finiſh his work [n]; and therefore to die for us. Hence he was angry with *Peter* for diſſuading him from it; he longed for his bloody baptiſm, and haſtened [o] *Judas* to do his part quickly. *Judas* was no ſooner about it, but Chriſt with joy and triumph ſaid, [p] *Now is the Son of man glorified; God ſhall ſtreightway glorify him,* viz. upon the croſs; for as one notes, 'tis a great glory to overcome death by dying: In that hour the rocks, and veil of the temple were rent, the ſun was darkened, the earth quaked, one of the thieves upon the croſs was converted, and the devils were led in triumph: [q] "He would enter *Jeruſalem* with Hoſannas, as if when he went to his death, he went to his triumph." His going to the garden, was as it were his preſent-

[m] Luke xxii. 42. John xviii. 11. Pſal. xl. 8.
[n] John iv. 34. [o] Matt. xxvi. 22, 23.
[p] John xiii. 27. 31, 32.
[q] Charnock, of the volunt. of Chriſt's death, p. 881.

ing the ſacrifice, at the door of the tabernacle, as ſome have obſerved; the ſame night in which he was betrayed, he gave his diſciples his blood in the ſupper, to ſhew how freely he would pour it out the next day in a ſacrifice, as [r] one ſpeaks.

PROP. VI. The perſon who ſuffer'd was Jeſus Chriſt, the Son of God, not the Father, nor the Holy Ghoſt.

My text aſſerts that it was Jeſus Chriſt, who was crucified; and the inſpired writings elſewhere abundantly confirm it. The Son of God, [s] who is the heir of all things, and the brightneſs of the Father's glory, and the expreſs image of his perſon, is he who purged our ſins by himſelf, and then ſat down at the right hand of the majeſty on high. Did the Father appoint himſelf heir of all things? Was he the expreſs image of his own perſon? Did he, after he had purged our ſins, by himſelf, ſit down at his own right hand? It is plain, that the perſon who by himſelf purged our ſins, was the ſame perſon who is heir of all things, and who ſat down at the right hand of the Father; either then we

[r] Charnock. [s] Heb. i. 2, 3.

muſt

muſt allow, that God the Father is his own heir, the image of his own perſon, and ſat down at his own right hand, (which is abſurd to ſay) or elſe we muſt allow the perſon who purged our ſins by himſelf, to be a diſtinct perſon from him, whoſe heir and image he is, and at whoſe right hand he ſat down. Thus I think it appears, that it was the Son, evidently diſtinguiſh'd from the Father, who purged our ſins by himſelf, by ſhedding his blood and offering up himſelf to God, as the apoſtle [t] explains it. Again, if the perſon who purged our ſins by himſelf, be the heir of all things, and one who ſat down at God's right hand, then it was not the holy Spirit, who ſuffer'd and died for us; for we find him no where ſpoke of as made heir of all things, or ſitting at God's right hand, but this is ſpoke of the Son; it is ſo written in the ſcriptures of truth.

I might argue alſo from the divine oeconomy, wherein the Father takes upon him to be a law-giver and judge, the Son to be redeemer of loſt ſinners, and the holy Spirit to apply this redemption, by renewing

[t] Heb. ix. 14.

the ſoul, and fitting it for the purchaſed felicity. [n] The glorious perſons ſubſiſt in a certain order, and their operations are according to the manner of their ſubſiſtence. It ſeems inconvenient, as has been obſerved, that the law-maker ſhould ſtand in the ſtead of the law-breaker, or the judge be puniſhed, in the room of the malefactor, or he who was to puniſh ſin, ſhould ſuffer for it.

If it be ſaid, the Son who was puniſhed, in our ſtead, is judge of the quick and dead. I anſwer, he did not appear under that character before his ſufferings; and ſince he has, it is as the Father's vicegerent; the judgment is committed to him, and he acts as appointed by the Father, and therefore, when he comes to judgment, as he comes in his Father's name, ſo he comes in the Father's glory.

According to the order of perſons in the Trinity, Father, Son, and Holy Ghoſt, it doth not ſeem proper for the holy Spirit to have taken our nature, and ſuffered therein; for then the Spirit, who is the third in order, had been the ſecond in operation,

[n] Dr. Bates's work, Ed. in Fol. p. 223.

and

and the ſecond perſon had been ſent by the third, as has been argued. The Spirit's work is declared, in ſcripture, to be, to ſearch the deep things of God, to glorify Chriſt, to convert and edify the elect, to be an earneſt of heaven, and to prepare them for it: And if we credit the divine oracles, there is no room to ſuppoſe, that it was the Holy Ghoſt that was incarnate, and was crucified.

It remains then, that it was the Son, the Word made fleſh, who bore our ſins in his own body upon the tree. The Holy Ghoſt is diſtinguiſhed from that perſon [w] who purchaſed the church with his own blood; therefore it was not the Holy Ghoſt himſelf that did it.

Both in the old teſtament and the new, the perſon ſuffering is repreſented ſaying, [x] *Sacrifice and offering thou would'ſt not; a body haſt thou prepared me: Lo I come to do thy will, O God.* Did God the Father ſay to himſelf, a body haſt thou prepared? Did he ſay to himſelf, lo I come to do thy will, O God, *viz.* of another which is my ſelf? Surely it is very evident, that the per-

[w] Acts xx. 28. [x] Pſal. xl. 7, 8.

ſon who aſſumed the body, and he who prepared it, are two different perſons; he who ſaid, *lo I come to do thy will, O God*, is not the ſame perſon to whom he ſpoke, and whoſe will he came to do: If then it were God the Father who prepared a body, and whoſe will it was that it ſhould be aſſumed, and crucified, then it was not God the Father who aſſumed, and was crucified in that body, but another diſtinct perſon. If it was not the Father, was it the Spirit who ſo came? Where do we read of a body prepared for him? Or that he being in the form of God, took upon him the form of a ſervant, and became obedient to the death of the croſs? The ſcriptures ſay no ſuch thing, and therefore we have no ground to believe it: We read that [y] *God ſent his Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh*; but no where, that he ſent himſelf, or Spirit, in the likeneſs of ſinful fleſh. [z] *God ſent forth his Son, made of a woman, made under the law:* Did he then ſend forth himſelf or his Spirit, made of a woman, made under the law? The ſcripture no where uſeth that language.

[y] Rom. viii. 2. [z] Galat. iv. 4.

In

In the latter end of the ſecond, and in the third century, aroſe *Praxeas*, *Noetus*, *Sabellius*, and others, who held, that there was but one perſon in the Deity, that the Father, Son, and Spirit were one, not only in nature, but in perſon, and that theſe three were incarnate, and ſuffered death; that God was called Father as in heaven, Son as on earth, and Spirit as an efficient power in the creature. *Tertullian* wrote againſt *Praxeas*, proving that the Father, Son, and Spirit, were three diſtinct perſons in the Trinity; and therefore when the Son was incarnate, and crucified, the Father and the Holy Spirit were not: He ſhews, that the perſon that was crucified, was the Son of God, and the ſon of man, born of a virgin, and named Jeſus Chriſt; that he it was, who ſuffered, died, and was buried, and, according to the ſcriptures, was raiſed by the Father, was received up into heaven, ſits at the Father's right hand, and ſhall come to judge the quick and dead. He argues, that if it be one thing to have a ſon, and another to be a ſon, it follows, that the Father, who has that Son, is not the Son himſelf, and that the Word who was with the

the Father, and was made fleſh, was not he, with whom he was, and who was made fleſh.

If he who anointed Chriſt to his office was one perſon, and he who was anointed to that office was another diſtinct perſon, then the Father is not the Son who was anointed and crucified for us. We may likewiſe argue, that if the Lord, who ſaid to *David*'s Lord, [a] *ſit thou at my right hand*; and who ſaid, *thou art a prieſt for ever*, was a perſon diſtinct from him, to whom he ſaid, *ſit thou at my right hand*, and, *thou art a prieſt for ever*, then the Father was not that perſon, who ſits at the Father's right hand, and who is the prieſt for ever; and conſequently it was the Son only, and not the Father, who was crucified, and ſat down on the right hand of the majeſty in the heavens; and alſo if the Father be inviſible, and the Son viſible, then the Father is not the Son, nor the Son the Father: Their perſons are diſtinct, and one might, and did aſſume our nature, and not the other. When the Spirit of Chriſt teſtified of the ſuffer-

[a] Pſalm cx. 1. 4.

ings

ings of Chriſt, did the ſpirit of the Spirit teſtify of his own ſufferings? As it muſt be if the Father, Son, and Spirit be the ſame perſon, who was incarnate, and ſuffered for us. When 'tis ſaid, that Chriſt, thro' the eternal Spirit, offered himſelf without ſpot to God[b], is it poſſible to think the meaning to be, that the Father offer'd up himſelf to himſelf, thro' himſelf, as it muſt be, if with the *Patripaſſians* we ſay, that the Father aſſumed our nature, and was crucified therein?

It may be ſaid, ſuppoſing there be but one perſon in the Godhead, and that one perſon united himſelf, with that branch of human nature, that was born of the virgin, then the humanity might offer up itſelf to the divinity; but offering up himſelf to God is a perſonal act; was it the act of a human perſon, or of God united to the humanity? If it was the act of God, then he offered up himſelf to himſelf, if there be but one perſon in the Deity. Let the hereticks and their abettors get off as well as they can. But if it be ſaid, the humanity thus united

[b] Heb. ix. 14.

to

to God is a diſtinct perſon, then there are two perſons in God, one divine, and the other human, and then the ſacrifice and interceſſion are but merely human; but as for them who truſt to a human, finite merit, grace, and power, for ſalvation, I would for my part ſay, O my ſoul, come not thou into their ſecret, to their aſſembly, mine honour, be thou not united.

If it be ſaid, ſuppoſing, there be but one perſon in the Godhead, and this perſon be united to the human nature, in the ſame way, as others think the Son was united to it: May not the ſame dignity and worth be derived to the obedience and ſufferings of the humanity, as if the divine Logos had been united? I anſwer, were it ſo, yet the caſe is vaſtly different between the *Sabellian* ſcheme, and the catholick faith; for if the dignity of the ſacrifice be derived from the union with the Deity, ſubſiſting but in one perſon, then 'tis the ſame perſon who makes the payment, and receives it; who gives it with one hand, and takes it with the other; then indeed he ſatisfies himſelf, atones himſelf, and mediates properly with himſelf, perſonally conſidered; but allowing a Tri-

nity

nity of real perſons in the Godhead, and that the ſecond perſon was united to the humanity, and preſented the ſacrifice, and made and pleads the atonement, then there are different perſons to make the atonement, and to receive it, to make the interceſſion, and to accept it. If the real perſonality of Father, Son, and Spirit be denied, I cannot ſee but far greater contradictions and abſurdities will be juſtly charged upon the anti-trinitarian doctrine, than can be objected againſt, what I will venture ſtill to call, the orthodox ſcheme.

I would take leave to add farther upon this head, that I cannot perſuade my ſelf, that the God of infinite truth and wiſdom would have expoſed us ſo much to error and miſtake, as the whole current of the ſcripture doth; if Father, Son, and Spirit, be but one perſon, and if he that was incarnate, and died for us, was not a perſon in the Godhead diſtinct from him to whom he offered the ſacrifice; why are we never told ſo? Why did not the apoſtle ſay, God ſo loved the world, as he gave himſelf for us; and herein is love, that God came himſelf to be the propitiation for our ſins, and

that God commended his love to us, in that whilſt we were yet ſinners, not his Son, but he himſelf, died for us; or why do we never read, to raiſe our conſolation the higher, that the Holy Ghoſt took fleſh and blood, and was made under the law, that by death he might deſtroy him, that had the power of death? If what is ſpoke of the Son is meant of the Father, Son, and Holy Ghoſt, why is the doxology applied only to Chriſt, [c] *To him that loved us, and waſhed us from our ſins, in his blood, and hath made us kings and prieſts, to his God and Father; to him be glory and honour, for ever and ever, amen?* Why is it not ſaid to the Father and Spirit, who loved us, and waſhed us from our ſins in their own blood, and made us kings and prieſts, to their own God and Father, be glory and honour, for ever and ever? Which would ſound oddly. Surely they ſhould at leaſt have been included in the praiſe, if they had been equally concerned with the Son, in waſhing us from our ſins in blood, perſonally, and therefore properly their own.

[c] Rev. i. 5.

The

The unity of Chriſt's perſon as God-man, has been proved before; let any one prove, from ſcripture, the like unity of perſon, with reſpect to the Father and holy Spirit; that the ſame actions, human and divine, relating to man's redemption, are in God's word aſcribed to the Father, or to the Holy Ghoſt, as are aſcribed to the Son, and they will bid fair for carrying their cauſe; but this I am perſuaded the ableſt of the enemies of the truth can never do.

But after all the Father, Word, and Spirit, are ſaid to be one[d]; therefore, it may be ſaid, if one of them ſuffered, the others did. This text is ſo much againſt the anti-trinitarian cauſe, that it has been rejected, as not being part of the inſpired writings. But taking it as it ſtands, the word [ἕν] ſignifies one thing, one being, not one perſon; ſo ſerves not the objectors purpoſe. That the Father and Son are one in nature is owned, but that the Father and Son ſhould be one perſon, is what no language or good ſenſe will allow; therefore we muſt never ſuppoſe the great God to ſpeak to us, in terms ſo contrary both to common ſenſe,

[d] 1 John v. 7.

and

and the common ſentiments of mankind. Tho' much more might be ſaid upon this head, yet what has been ſaid, I hope, is ſufficient to eſtabliſh the truth propoſed, that the perſon who ſuffer'd, or was crucified, was Jeſus Chriſt, not the Father, nor the Holy Ghoſt.

PROP. VII. Chriſt's crucifixion is a general term, and includes the reſt of his ſufferings. It is very common in the ſacred writings, and in others alſo, to put a part, eſpecially a principal part, for the whole: Thus Chriſt's death upon the croſs, is put for the whole of his ſufferings; the preaching of the goſpel is called [e] the preaching of the croſs: *Paul* [f] reſolved not to glory in any thing, ſave the croſs of Chriſt; by which he meant not a part, but the whole of Chriſt's ſufferings for our redemption, together with the glorious fruits and effects thereof; the croſs then may denote all Chriſt's ſufferings, from his birth to his death, and the finiſhing of the work that was given him to do. *Paul* was very ſollicitous, leſt the croſs of Chriſt ſhould be made of no effect,

[e] 1 Cor. i. 18. [f] Gal. vi. 14.

thro'

thro' the enticing [g] words of man's wiſdom, implying, that all the doctrine of the goſpel has relation to the croſs of Chriſt. Chriſt was a man of ſorrows, and acquainted with grief; but this was part of his ſufferings, not of his perſonal deſert; he did no evil, and therefore deſerved to ſuffer none, on his own account. Chriſt dying upon the croſs was ſuch a wonderful thing, as might well be put for the whole of his ſufferings. The apoſtle gives us a plain intimation, that when he ſpeaks of knowing Chriſt, and him crucified, he meant more than the bare article of his dying upon the croſs, becauſe he ſays elſewhere, [h] *That I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable to his death.* From theſe hints it appears, that he took the doctrine of a crucified Chriſt in a large ſenſe, which he might very well, ſeeing all the other doctrines of the goſpel have relation to it, and dependence upon it; this will warrant our diſcourſing on many things, which tho' they come within the general compaſs of the

[g] 1 Cor. i. 17. [h] Phil. iii. 10.

apoſtle's expreſſion, yet are not ſtrictly confined to his dying upon the tree for us. All that I ſhall farther add to this diſcourſe, ſhall be a few particulars, by way of application.

APPLICATION.

I. In the glaſs of Chriſt's ſufferings, we may ſee the being and providence of God.

The Gentile world [i] had a ſight and conviction of an eternal power and Godhead, in the works of creation; the diſcovery is more clear in the work of redemption. The exceeding ſorrows of Chriſt's ſoul, and his bloody ſweat in the garden, before the hand of any man was upon him, made it evident that he ſuffered from an inviſible hand, which is alſo ſtrongly implied in theſe words; [k] *Father, if it be poſſible, let this cup paſs from me, nevertheleſs, not as I will, but as thou wilt.* This exactly agrees to the prophetic account; [l] *Thou haſt brought me to the duſt of death.* [m] *It pleaſed the Lord to bruiſe him; he hath put him to grief.* Upon the croſs he cried out; [n] *My God, my God, why*

[i] Rom. i. 20. [k] Mat. xxvi. 38, 39. [l] Pſ. xxii. 15.
[m] Iſa. liii. 10. [n] Matt. xxvii. 46.

haſt thou forſaken me? God very clearly revealed himſelf in this awful tranſaction: [o] He had ſet up Chriſt from everlaſting; [p] conſecrated him to be a prieſt, by an irrevocable oath, ſent him forth in the likeneſs of ſinful fleſh, and condemned ſin in his fleſh; and what was done to Chriſt, when he died, [q] was whatſoever God's hand, and his counſels, had determined beforehand to be done. The miraculous eclipſe of the ſun, and Chriſt's commending his ſpirit into the hands of his Father, are farther diſcoveries of a divine being and providence. This truth then appears with bright evidence from ſcripture, conſider'd as a true relation, and much more as an inſpired and infallible teſtimony, upon which there is the impreſs of a Deity, and an all-wiſe providence.

II. From Chriſt's crucifixion it appears, that ſin is a real evil, and the abominable thing which God hates. The iniquity of all the ſheep [r] was laid upon Chriſt, by the Father; [s] *God ſending his Son in the likeneſs of ſinful fleſh, for ſin condemned ſin in the fleſh.* God then condemned ſin in Chriſt's

[o] Prov. viii. 23. [p] Pſal. cx. 4. [q] Rom. viii. 3. Acts iv. 28. [r] Iſa. liii. 6. [s] Rom. viii. 3.

fleſh, when he ſuffer'd in the fleſh; judgment was executed upon the ſins of the redeemed, when Chriſt ſuffer'd for them: Hence Chriſt's diſcharge from death and the grave is call'd, [f] his being taken from priſon and from judgment, implying, that he had been in and under them. The dreadful curſe which Chriſt bore, ſhew'd the demerit of ſin; for the judge of all the earth did right, and did not inflict more puniſhment, than ſin deſerved. In Chriſt's death, God moſt clearly diſcovered the evil of ſin, and how much he hated it. If Chriſt's ſufferings were real and great, it neither became the wiſdom, nor juſtice of God, nor his love to his Son, to inflict a real and dreadful puniſhment upon Chriſt, for mere imaginary ſins, or ſuch as had no great evil in them. The evil of ſin, and God's hatred againſt it, appear in the condemnation and miſery of the fallen angels; in *Adam's* excluſion out of paradiſe; in the curſe and miſery entailed upon his poſterity; in the drowning the old world; in laying *Sodom* in aſhes; in the deſtruction of *Jeruſalem*, and innumerable

[f] Iſaiah liii. 8.

other

other judgments, wherewith God has viſited the world; but the crucifixion of Chriſt is yet a greater proof of the evil nature of ſin, and of God's indignation againſt it, if we conſider the dignity of his perſon, and depth of his ſufferings: Tho' he was God's own only begotten and beloved Son, yet he did not ſpare him; but it pleaſed the Lord to bruiſe him, when he came to ſuffer and ſatisfie for our ſins: Sin muſt therefore be as vile, as the ſinners were deſpicable and unworthy, for whom he endured the pain and ſhame of the croſs. Whilſt we take a view of Chriſt as crucified, and behold him ſorrowful to death, forſaken of God; firſt ſweating blood, then burnt up with thirſt, and at laſt dying under God's dreadful curſe, we may ſay, O the infinite evil and malignity of that ſin, and the dreadful terrors of that wrath of God, which brought the Son of God himſelf unto this condition!

III. From Chriſt's ſufferings, we may learn the certainty of a future judgment. Infidelity has been long ſcoffing at it, [t] *Where is the promiſe of his coming? For ſince the*

[t] 2 Pet. ii. 3, 4.

fathers fell asleep, all things continue as they were from the beginning of the creation. But did not Christ's judgment come, tho' it was near five thousand years after it was first hinted, and shall sinners escape? If God did not spare his own Son, will he spare final impenitents and unbelievers? In the fulness [u] of time Christ was made under the law, and suffered for our sins; and the same justice and veracity will bring about the judgment of the great day; for [w] *if they do these things in the green tree, what shall be done in the dry?* i. e. If I, who am the Son of God, righteous and holy, and have not deserved to suffer, must be thus judged, condemned, and crucified, what must they suffer, who are fit fuel for everlasting burnings? If the sins of those who believe and repent, cannot escape the righteous judgment of God, surely the impenitent and unbelieving can never avoid the judgment and condemnation of the great day; of this we are assured, not only in the declarations and threatenings of the word, but also in the death and sufferings of the Son of God, when he bore our sins,

[u] Galat. iv. 4. [w] Luke xxiii. 31.

in

in his own body, upon the tree. If Chriſt muſt endure, and die under the judgment, ſhall the wicked either eſcape it, or live under it? Muſt not all men know ſomething of Chriſt's righteous judgment, and the terrors of the Lord, who have cloſely conſidered Chriſt's ſufferings?

IV. How juſt and dreadful will be their miſery hereafter, who neglect and deſpiſe Chriſt. [x] *Beware therefore leſt that come upon you, which is ſpoke of in the prophets: Behold, deſpiſers, wonder and periſh; for I work a work in your days, which you ſhall in no wiſe believe, tho' a man declares it to you.* As it was then, ſo it is now, there are many who deſpiſe both the perſon [y] and ſufferings of Chriſt; they are enemies to his croſs. Such as disbelieve the merits of Chriſt's death, or ſet themſelves in oppoſition to that purity and holineſs, which Chriſt died to effect, bear the character of enemies to Chriſt's croſs, and have their dreadful end foretold, even deſtruction; [z] *Everlaſting deſtruction, from the preſence of the Lord, and from the glory of his power.* Unbelievers dream of

[x] Acts xiii. 40, 41.
[y] Philip. iii. 18.
[z] 2 Theſ. i. 9.

being happy for ever; but the ſcripture [a] ſays, *He that believes not the Son, ſhall not ſee life; but the wrath of God abideth upon him.* Chriſt confirm'd the ſentence when he ſaid, [b] *Except ye eat the fleſh of the Son of man, and drink his blood,* (viz. by faith embrace and reſt upon the merits of his death) *ye have no life in you,* viz. no ſpiritual [c] life at preſent, nor any right to eternal life. The Jews in contempt of Chriſt crucified ſaid, [d] *His blood be upon us, and our children;* and what ſad marks of divine vengeance lie upon them, to this day, tho' they did not know him to be the Lord of glory? And can any, ſince he has been ſo clearly, and ſo long revealed, and ſo much believed on, reject him at a cheaper rate?

V. How great a bleſſing is the goſpel, and a goſpel miniſtry! [e] In the goſpel, the Son of righteouſneſs riſes upon us, with healing under his wings. [f] *Bleſſed is the people that know the joyful ſound.* Chriſt ſet forth, evidently, as crucified, is a [g] doctrine worthy

[a] John iii. 36. [b] John vi. 53.
[c] Continuat. Pool's annot. and Dr. Whitby. in loc.
[d] Matt. xxvii. 25. [e] Mal. iv. 1.
[f] Pſal. lxxxix. 15. [g] 1 Tim. i. 15.

of

of all acceptation; it is the charge of miniſters, and the treaſure of believers; it is a lifting men up to the borders of heaven; but the more dreadful will be their fall who neglect this great ſalvation; [h] *Thou Capernaum, who art exalted to heaven, ſhall be brought down to hell.* This thought ſhould ſtir up miniſters, to recommend the doctrine of Chriſt, and him crucified, to the eſteem of their hearers; and [i] how beautiful upon the mountains ſhould the feet of him be, that brings good tidings, and that publiſhes peace!

VI. How ſafe and happy are they [k] who have fled for refuge to Chriſt, and, by faith, laid hold on the hope ſet before them! God [l] ſet forth Chriſt to be a propitiation, thro' faith in his blood; he who has faith, may plead the atonement. [m] God gave his only begotten Son, that whoſoever believes on him, ſhould not periſh. Such a death as Chriſt endured, is worth the eſcaping; ſuch a life as he purchaſed, is worth the enjoying; ſuch a Saviour as Chriſt, is worthy of our acceptance, and dependance. [n] Chriſt

[h] Matt. xi. 23. [i] Iſaiah lii. 7. [k] Heb. vi. 18.
[l] Rom. iii. 25. [m] John iii. 16. [n] Mat. xi. 28.

calls

calls the weary and heavy laden, to come unto him for reſt. He who bore that heavy burden upon the croſs, is able to ſuſtain and remove our leſs burdens. Our ſins may be eaſily too heavy for us; but Chriſt came triumphant, from under that inexpreſſible weight of ſin and wrath, which he bore, when he died upon the tree; and therefore there is no reaſon to ſuſpect his inability to ſave us from all our ſins; and ſeeing God gave his Son, and Chriſt ſo freely gave himſelf to die for us, it is very evident, that ſuch as come to Chriſt by faith, ſhall in no wiſe be caſt out.

It may much encourage our faith to conſider, that all God's attributes are glorify'd in the believer's ſalvation, juſtice, truth and holineſs, as well as grace and mercy. God is more honoured in the believer's ſalvation, than in the ſinner's deſtruction. Salvation by Chriſt's blood, and faith in it, is a very honourable way of ſalvation. When Chriſt ſuffered, how much greater was the ſufferer, how much better the ſacrifice, than if the ſinner had ſuffered for ever? Chriſt paid the whole debt, in a little time, and purchaſed eternal life: Happy then are they who have

have obtained, or who ſhall obtain, like precious faith with God's own elect, and who are brought, by grace to determine, to know nothing in compariſon of Chriſt, and him crucified!



SER-

SERMON VII.

Preach'd *February* 28th, 17$^{26}_{27}$.

1 Cor. ii. 2.

I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified.

THE buſh [a] burning, and yet not conſumed, an emblem of the affliction and ſalvation of the [b] church, was ſo wonderful a ſight, that *Moſes* thought it worthy of his fixed attend-

[a] Exod. iii. 2, 3.

[b] Hinc rubri ardentis, nec conſumpti tamen, myſterioſus conſpectus figurae afflictionum eccleſiae, mediis in ignibus, ardentis

attendance: This extraordinary appearance and preſence of the Son of God, in the buſh flaming, yet not conſumed, deſerved and required his obſervation; not with curioſity, but humility, and holy reverence. In like manner, and with greater reaſon, may we now fix the eyes of our minds on the wonderful object before us, a crucified Chriſt! The human nature enduring the fiery indignation of divine juſtice, and yet not conſumed, ſeeing the Son of God dwelt in it, and ſupported it, with infinite power and good-will towards men. Some have [c] thought that what *Moſes* ſaw was a type, or more obſcure repreſentation, of Chriſt's incarnation and ſufferings; but we may at leaſt uſe it, as an alluſion, which may both in-

dentis quidem, non conſumptae, tamen & accenſae, flammâ pietatis, ardore precum, atque erectae apparitionibus gratioſis Dei. Spanhemij Hiſt. Eccleſ. Vol. I. p. 319.

[c] This fire (viz. in the buſh) was a type and declaration of the preſence of God in the perſon of the Son; for with reſpect to the Father, he is called an angel, the angel of the covenant, but abſolutely, in himſelf, he was Jehovah, the God of Abraham, and of his preſence the fire was a proper repreſentation. The being of the fire in the buſh for a ſeaſon, was a type of him in whom the fulneſs of the Godhead dwelt bodily, and that for ever. Coloſ. ii. 9. Of him who was made fleſh, and dwelt among us. Dr. Owen's meditations of Chriſt's glory, p. 40.

ſtruct

ſtruct and affect us. If the burning buſh was a wonderful ſight, the Lord of glory crucified is much more ſo, whether we conſider the ſufferer, the ſufferings, the cauſes, or the iſſue and event of them. I ſhall only now remark the different and oppoſite affections and paſſions, which meet both in the ſufferer and the beholders: In Chriſt crucified, appears the moſt dreadful indignation and wrath, and the moſt tender affection and love, the wrath of God againſt ſin, and the love of Father and Son towards miſerable ſinners. Such a conjunction of juſtice and [d] mercy, grace and truth, as there never was before, and never will there be again any inſtance of it: And if we conſider what different and contrary affections, towards this object, appear in the beholders, it may furniſh us with new matter of wonder and admiration. Satan and his ſervants could not be at reſt, till Chriſt was crucified; and when that was done, they were more uneaſy than ever; for as his life diſturbed them, ſo his death deſtroyed their darling deſign. As therefore the Devil was

[d] Pſalm lxxxv. 10.

very

very buſy to prompt men to crucifie Chriſt, ſo that was no ſooner done, but he ſet others at work to deny that he died, to deride his ſufferings; ſome to deny his Divinity, others his humanity, and a multitude to disbelieve all the ſalutary ends and fruits of his death; but this ſhould be ſo far from cooling our deſires, that it ſhould render them more fervent towards this wonderful object: And herein all the faithful are remarkably diſtinguiſhed from the reſt of mankind, and from themſelves in other caſes. The tenderneſs of human nature will not permit them to bear the ſight, nor ſo much as to ſpeak, of a dead relation, a father, a mother, a dear brother, or child; but the bleſſed Saviour, dearer to them than all the reſt, they can think of, and look upon, as dying, and dead, and revolve all the paſſages and circumſtances of his ſufferings, agonies and crucifixion, obſerve a frequent memorial of it, preſs after a fuller knowledge of his death, and reſolve to glory in nothing, ſave in the croſs: Herein the divine affection exceeds and corrects that which is natural, and the Chriſtian attends the dying Saviour with that ſtrange, yet ſweet mixture of affections,

fections, fear and great joy. [e] *Hagar* withdrew a good way off, saying, *Let me not see the death of the child*; but the Christian desires to draw near, and see the Lamb as it had been slain, to look and believe, look and mourn, look and love, admire, adore and praise him. Let us then, with ardent desires, and dependence on the Spirit of revelation, in the knowledge of him, fix our contemplations on this great sight, Christ crucified, and not consumed, but after his sufferings [f] crowned with glory and honour.

I formerly considered the importance of this doctrine; the suitableness of a crucified Christ to our miseries and wants; the necessity, causes, and voluntariness of Christ's death; and proved at large, that it was neither God the Father, nor the Holy Ghost, but Jesus Christ the Son, who was crucified. I also briefly hinted, that Christ's crucifixion is, in scripture, often taken in a large sense, as including the whole of his sufferings, which preceded that last and dreadful scene, which Christ called [g] the hour and the power of darkness.

[e] Gen. xxi. 16. [f] Heb. ii. 9.
[g] Luke xxii. 53. John xvii. 1.

Christ

Chriſt was a man of ſorrows, and acquainted with grief; he was born to trouble, and perſecuted from the cradle to the croſs. It may be ſaid, he began to die as ſoon as he began to live; he was born among beaſts, and expos'd to the cruelties of men, more vile than they: he had not been long in the world, before [h] they ſought his life, and he became an exile to ſecure it; upon his return, he [i] led a ſervile life, in a mean laborious occupation, for he is called not only the carpenter's ſon, but the carpenter; his reputed father was a carpenter, and it is thought [k] he earned his bread before he eat it; and according to *Adam*'s curſe, which he bore for us, [l] eat it in ſorrow, and in the ſweat of his face: but the more publick part of his life was the moſt painful; his body was pinched with faſting and hunger, and his ſoul tormented with wicked temptations of the devil forty days together, in the wilderneſs:

[h] Matth. ii. 13. [i] Luke ii. 52. Mat. xiii. 55. Mark vi. 3.

[k] Juſtin Martyr, in his dialogue with Trypho, ſaith, Ταῦτα γὰρ τὰ τεκτονικὰ ἔργα εἰργάζετο ἐν Ἀνθρώποις ὢν ἄροτρα καὶ Ζυγά. Being among men, he made plows and yokes; which is the work of carpenters. [l] Gen. iii. 17, 18.

who can conceive what he endured in that time? We read that he was in all points tempted [m] as we are, ſo far as could be without ſin. Chriſt ſtiled his publick life his [n] temptation, it was filled up with temptations, and theſe were no ſmall part of his paſſive obedience; for he [o] ſuffer'd, being tempted. His condition was mean and poor, and he was deſpiſed in the world; his own people gave him no countenance, his relations no credit nor reſpect; when he paid tribute, the money was procur'd by a miracle; when he eat the paſſover, and inſtituted the Lord's-ſupper, it was at the expence of another. He had not a bed whereon to lay his head, whilſt alive, nor a grave where to lay his body, when dead: he lived upon the bounty, and was buried at the expence of others. Inſtead of leaving an eſtate to his mother, he commended her to the care of one of his diſciples. During his publick miniſtry, how often did his enemies tempt him, and ſeek his life? and at beſt, he *endured the contradiction of ſinners againſt himſelf* [p]. How often was he

[m] Heb. iv. 15. [n] Luke xxii. 28. [o] Heb. ii. 18.
[p] Heb. xii. 3.

hungry,

hungry, weary, and thirſty, and yet called a wine-bibber, a glutton, and a drunkard? He was holy, harmleſs, and ſeparate from ſinners, and yet charged with being a friend of publicans and ſinners, with having a devil, with being mad, and with being a deceiver of the people. His righteous ſoul could not but be vexed at the filthy converſation of the wicked, and grieved at the hardneſs of their hearts. The reproaches of his father fell upon him, the folly and unbelief of his own diſciples much affected him. In a word, his doctrine was reproached as blaſphemous, his miracles as magical, all his actions as baſe and vile; one of his diſciples betray'd him, another denied him, the reſt forſook him and fled; *Pilate* declar'd him faultleſs, yet condemn'd him: Thus he bore the croſs whilſt he lived, as well as endured it when he died. What *Auguſtine* [q] ſaid of mankind in general, may juſtly be apply'd to Chriſt in particular, That his was a dying life, and a living death. What has been hinted, was no ſmall part of

[q] Nunquid ergo hoc quod vivimus in hoc mundo poſſumus dicere vitam, quam humores tumidant, dolores extenuant, ardores exſiccant ---- triſtitiæ conſumunt ---- mors iſta vitalis, & vita mortalis. Aug. meditat. c. 21.

Chriſt's ſufferings; but the grand period, emphatically called the hour and the power of darkneſs, was what he endured in the garden, and upon the croſs: As if he had endured nothing till then, it is ſaid, [r] That at this time he began to be ſorrowful, and very heavy; and this brings me to conſider the finiſhing part of Chriſt's ſufferings; the ſubject and nature of which I ſhall conſider under

PROP. VIII. When Chriſt was crucified, his Divinity did not ſuffer, but his ſoul and body did; and thoſe ſufferings had in them the nature of a ſacrifice, and price of redemption.

1. The firſt branch of this propoſition is, that Chriſt was really crucified; my text ſuppoſes it, the antient prophecies foretold it, the Goſpel hiſtory confirms it, even Jews and Heathens believe it, and make it an objection againſt receiving the Chriſtian Religion. Some of the later [s] Jews being convinced, that the Old Teſtament ſpeaks of a ſuffering Meſſiah, that they may with the more colour reject Jeſus Chriſt, have

[r] Mark xiv. 27.

[s] See the learned Biſhop Kidder's Demonſtration of the Meſſiah, p. 70. Edit. fol.

feigned

feigned a twofold Meſſiah, one the ſon of *Joſeph*, to ſuffer death; and, if need be, another, the ſon of *David*, to ſave and deliver them: but this is a groundleſs and a novel conceit, ſupported by no ſcripture, nor by reaſon or antiquity.

Simon Magus, the Gnoſticks, *Baſilides*, and others, impudently denied that Chriſt truly and really ſuffer'd for us; *Baſilides* ſaid, that *Simon* the *Cyrenian* was crucified in Chriſt's ſtead. This impious opinion was condemned and confuted by *Irenæus*, and other ancient writers; and at firſt ſight it appears directly contrary to the Scriptures, and ſubverſive of man's ſalvation. One great deſign of the epiſtles aſcribed to *Ignatius*, is to prove the reality and certainty of Chriſt's incarnation and paſſion; in his epiſtle wrote to the *Philippians*, there is this paſſage: 'He (*viz.* Chriſt) was truly born, really grew, eat and drank, was truly crucified, died and roſe again: he who believes theſe things, as the things really were, and were done, is bleſſed; he that believeth not theſe things, is not leſs wicked than they who

[1] Vid. Clerici Patres Apoſtol. Vol. 2. p. 113.

crucified him: the prince of this world rejoiceth, when any one will deny the croſs, for he knows that the confeſſion of the croſs is his deſtruction.

Some may ſay, ſeeing the Word was made fleſh, ſurely the fleſh could not ſuffer; its union with Chriſt's divine perſon ſurely ſet it above all ſufferings and death. I anſwer, It was for this very end God ſent his Son, in the likeneſs of ſinful fleſh, that ſin might be condemned in his fleſh. No fleſh was able to bear the condemnation due to our ſins, and procure our redemption, but that fleſh which was inhabited, ſupported, and dignified by the eternal Son of God, the divine Logos, who is over all, God bleſſed for ever." As he was man, [u] ſaith *Irenæus*, that he might be tempted; ſo he was the Word, that he might be glorified; the Word acquieſcing, that he might be tempted, crucified, and die; and yet united to the humanity, that he might overcome all.

If it ſhould be farther ſaid, Seeing Chriſtians die, it appears that Chriſt did not die for

[u] Sicut homo erat ut tentaretur, ſic & Verbum, ut glorificaretur, requieſcente quidem verbo, ut poſſet tentari, crucifigi & mori; & tamen humanitati unito, ut poſſet vincere. Iren. lib. 3. contra Haereſ.

them;

them; for ſo there would be a double payment of the ſame debt. I anſwer, The death of Chriſtians does not prove that Chriſt did not die for them, and pay their debt; for the death of Chriſtians is not a curſe, but a bleſſing; it is not deſigned to puniſh them, but to bring them to God. [w] Chriſt died for us, that whether we wake or ſleep, we ſhould live together with him: he did not die to prevent our natural death, but to ſecure the life of the ſoul with him, whilſt the body ſleeps in the duſt, and the glorious life of the whole man, ſoul and body together, after the reſurrection. Tho' Chriſt died as Chriſtians die, yet there is not a double payment of the [x] ſame debt; Chriſtians do not die to ſatisfy juſtice, but to be ſatisfied with beholding God's face in righteouſneſs, and awaking in his likeneſs: they die to be free from ſin and ſorrow, and enter into their maſter's joy, to reap the fruits of Chriſt's purchaſe, and receive an anſwer of many prayers, that they may be ever with the Lord, to behold his glory.

[w] 1 Cor. iii. 22. Rev. xiv. 13. 1 Theſſ. v. 10.
[x] Pſal. xvii. 15.

2. The ſecond branch of the propoſition to be ſpoke to, is, Chriſt's Divinity did not ſuffer, when he was crucified. As ſome of old would not allow, that Chriſt ſuffered at all; ſo there were others who ran into the contrary extreme, affirming that Chriſt ſuffered in his divine nature: This indeed is but the natural conſequence of the opinion of *Eutyches* and his followers, that when the Word was made fleſh, who held the human nature was mixed with, or rather abſorbed or ſwallowed up of the divine Logos; as alſo of the ubiquitarians, who deify the humanity, in aſcribing to it a real communication of the properties of the Deity. At the ſame time when the Holy Ghoſt ſpeaks of Chriſt's coming in the fleſh, to ſuffer for us, he ſtiles him, [y] *God over all, bleſſed for ever*; but if the Deity had ſuffered with the humanity, he could not have been bleſſed for ever, for the ſuffering nature fell under the curſe. "The inviſible one became viſible; the incomprehenſible was made comprehenſible; he who is impaſſible capable of ſuffering, and the Word man," ſaith

[y] Rom. ix. 5.

[z] *Irenaeus.*

[z] *Irenaeus.* [a] The Lord of glory was crucified; God purchaſed the church with his own blood; but yet the ſufferings here aſcribed to his divine perſon, were undergone only in his human nature. [b] Chriſt ſuffered in the fleſh; but his divine nature did not ſuffer in the fleſh; tho' there is a ſtrict union, yet there is no mixture, or confuſion of the two natures, the divine and the human, in Chriſt. The ſcriptures no where ſpeak of the ſufferings of Chriſt's Divinity; but as both natures are included in his perſon, his ſufferings are juſtly aſcribed to his perſon, but could not terminate upon his Deity; it was God who ſuffered, but he ſuffered not as God: God [c] only hath immortality, eſſentially, eternally, by nature, and not by gift, or the will of another; what once be-

[z] Inviſibilis viſibilis factus, & incomprehenſibilis factus comprehenſibilis, & impaſſibilis paſſibilis, & Verbum homo. Iren. Cont. Haereſ. l. 3. 16. 6.

The Lord Chriſt ſuffered many things, in life and death, in his own perſon, by the human nature, wherein the divine nature did not ſuffer any thing at all; altho' in the doing of them, his perſon be denominated from that nature; ſo God purchaſed his church with his own blood. Dr. Owen's med of Chriſt's glory, p. 78.

[a] 1 Cor. ii. 28. Acts xx. 28.

[b] 1 Pet. iii. 18. iv. 1. [c] 1 Tim. vi. 16.

gan to be, may ceaſe to be; he that gave the being could, if he pleaſed, take it away; he who never began to live, can never die; neceſſary ſelf-exiſtence is proper and peculiar to God, and therefore death could not touch Chriſt's Deity, which is, in its nature, immortal, impaſſible, and bleſſed for ever. God only hath immortality; "What then (ſaith [d] *Chryſoſtom*) has not the Son this? Is he not immortality itſelf?" "[e] The Lord himſelf hath immortality eſſentially: Angels alſo are immortal, yet not by nature, but by grace; therefore they have it not, but partake of it." Chriſt, in his divine nature, did not, could not ſuffer; for then he muſt ceaſe to be what he is, neceſſarily and eſſentially, God over all, bleſſed for ever. He who was in the form of God, took on him another form, [f] the form of a ſervant, and humbled himſelf to death; but if as God, and as in the form of God, he could have died, what need had there been for him to

[d] Τὶ ἓν υἱὸς ἐκ ἔχει, ἐκ αὐτὸς ἀθανασία ἐϛι. Chryſoſt. in loc.

[e] Κύριος γὰρ αὐτὸς ἔχει οὐσιωδῶς τὴν ἀθανασίαν, Ἄγγελοι δὲ ἡ ἀθάνατοι, ἀλλὰ οὐ φύσει, χάριτι δὲ, ὥϛτε οὐκ ἔχουσιν, ἀλλὰ μιτέχοισιν. Theophylact. in loc.

[f] Phil. ii. 6.

take

take another form, the humanity, in order to his undergoing the death of the croſs?

3. The next thing, in the propoſition to be conſidered, is the ſubject of Chriſt's ſufferings, when he was crucified for us, his human nature, conſiſting of ſoul and body. Some have thought that Chriſt's fleſhly ſufferings were ſufficient; but on this ſuppoſition, why do the ſcriptures take ſo much notice of Chriſt's inward ſoul conflicts, both in the garden and upon the croſs. If Chriſt ſuffered, as our ſurety, and paid our debt, as ſhall be proved hereafter, then it was very neceſſary, that he ſhould ſuffer in his ſoul, and not only in his fleſh: Where ſin enters, the curſe follows; ſin enters the ſoul, therefore the curſe lights upon that. Chriſt had no ſin in his ſoul, but he put his ſoul in the room of our ſinful, guilty, condemned ſouls; and therefore he ſuffered in his ſoul, and not in his body only; Chriſt redeemed our ſouls, and not our bodies only; and therefore he ſuffered in his ſoul, and not in his body only.

When the ſcriptures ſpeak of Chriſt's offering of his body once for all, and ſuffering in the fleſh, this no more excludes his ſoul

ſoul ſufferings, than his bodily ſufferings are excluded, when it is ſaid he poured out his ſoul to death, and made his ſoul an offering for ſin; it is very common, in ſcripture, to ſignify the whole by a part; but far from its deſign, when it expreſſeth a thing by one part, to exclude another part belonging to it: Having thus cleared the way, I proceed to take a ſhort view of the ſcripture account of Chriſt's ſufferings.

(1.) Chriſt ſuffer'd in his ſoul. I begin with this, becauſe the diſmal conflict began here; firſt in the garden, and was continued upon the croſs. The pouring out the blood of the ſacrifices, under the law, repreſented Chriſt's ſufferings in his ſoul, as ſome [g] think. Chriſt's ſoul-troubles and ſufferings, the ſcriptures repreſent in the following terms. [h] *My heart is like wax; it is melted in the midſt of my bowels. Deliver my ſoul from the ſword. Innumerable evils have compaſſed me about; therefore my heart faileth me. Reproach hath broken my heart: Thou haſt ſmitten: Thou haſt wounded: Thou ſhalt make*

[g] Dr. Goodwin, 2 Vol. B. II. p. 56.

[h] Pſal. xxii. 14. 20. Pſal. xl. 12. Pſal. lxix. 20. 26. Iſaiah liii. 10, 11.

his

his ſoul an offering for ſin. He ſhall ſee the travail of his ſoul. He hath poured out his ſoul to death. This is the account, given in the Old Teſtament, of Chriſt's ſoul-ſufferings; the accompliſhment of it in Chriſt, appears from his own words and actions, recorded in the New Teſtament, [i] *My ſoul is exceeding ſorrowful, even to death— my God, my God, why haſt thou forſaken me? He began to be ſore amazed and very heavy, and being in an agony, he prayed more earneſtly, and his ſweat was as it were great drops of blood falling down to the ground. Now is my ſoul troubled,* [k] *and what ſhall I ſay? He ſaid, it is finiſhed, and bowed his head and gave up the ghoſt.*— Thus we ſee that his heart was broken and melted, his ſoul pour'd out to death, and made an offering for ſin, he being ſtricken, ſmitten of God, and afflicted. But who knows the power of God's anger, which threw him into an agony, and bloody ſweat in the garden, and made him cry out upon the croſs, Why haſt thou forſaken me! ſoon after which he gave up the ghoſt. In the garden Chriſt

[i] Mat. xxvi. 38. 46. Mark xiv. 33. Luke xxii. 44.
[k] John xii. 27. xix. 30.

was

was in an agony, and bloody ſweat, in a great ſoul-conflict and commotion, for now he was drinking the cup of the wine of God's wrath and indignation, without mixture, and without meaſure, the infinite wrath of Almighty God, due to the ſins of all the elect; and tho' the human nature was ſore amazed, at the very ſight and taſte of it, yet he was enabled to drink it off, to the very bottom; therefore he never left the croſs, till he could ſay, it is finiſh'd, and then he gave up the ghoſt.

It is very wonderful, with what eyes and apprehenſions, Arians and Socinians read theſe things, who will not allow, that Chriſt endured the wrath of God, or made ſatisfaction for our ſins when he died; why then was he in ſuch an agony in the garden, when no man's hand was upon him? He had no ſtings of conſcience to torment him, nor irregular appetites to diſturb him; he was filled with the Holy Ghoſt, who is not a ſpirit of fear, but of love, peace and fortitude; he had been at heavenly work, with his diſciples, and was now at that exerciſe of prayer, which has calm'd many a ruffled ſpirit: As to his death, which no doubt he

had in view, he knew he ſhould be carried thro' it, into a life full of glory and joy; that he had power to take that life again, which he was now to lay down; that God ſhould be glorified in his death, and his followers have a joy ſuperior to all their preſent ſorrow, in that life, which, in a few days, he ſhould repoſſeſs, and never part with more. What then was the ſpring of all his diſtreſs, of his ſtrong cries and tears? Why had he a labouring heart, a mourning tongue, eyes fill'd with tears, and a body cover'd with blood, tho' lying on the ground, in the open air, ſo cold, that it congealed, as ſoon as the fire within had forced it from his veins thro' his pores? Could *David* ſay, [k] *Tho' I walk thro' the valley of the ſhadow of death, I will fear no evil?* And was Chriſt ſo ſore amazed, as to cry out, *My God, my God, why haſt thou forſaken me?* Heathens have died with courage; Chriſtians with triumph; and whence is it, that Chriſt himſelf, who had the oil of gladneſs above his fellows, ſhould be filled with diſtreſs, ſorrow, and agonies in dying? tho' he was the Prince

[k] Pſalm xxiii. 3.

of

of peace, and Lord of glory: when ſhall we have ſome good reaſons of this aſſigned, by thoſe who deny, that Chriſt, in his death, endured the wrath of God, and made a real ſatisfaction for the ſins of men? But if he did, it is no wonder his ſoul was [l] exceedingly ſorrowful, even to death; for it is a fearful thing to fall into the hands of the living God; who can abide the fierceneſs of his anger? His fury is poured out like fire. How did Chriſt's ſoul boil under the fire of wrath, and his blood leak thro' every pore by the extremity of the flame? as [m] one expreſſeth it. The fire indeed was not eternal, nor did Chriſt deſpair under it. The eternity of puniſhment ariſes from the incapacity of the ſufferer, to ſatisfy ſooner, and deſpair ariſes from the proſpect of the eternity, and intolerable weight of miſery; but Chriſt knew, that he ſhould be taken from priſon and judgment; and when he cry'd out, *Why haſt thou forſaken me?* he yet ſaid, *My God, my God.* In the garden and upon the croſs, the ſorrows of death compaſs'd him, and the pains of hell got hold upon

[l] Heb. x. 31. Nahum i. 6.
[m] Charnock's reconcil. p. 311.

him

him; ſo there was no need for him locally to deſcend into hell: Before he left the croſs, he ſolemnly declared, his work was finiſh'd; and did he go down to hell, to do it over again? When he expired, he commended his ſoul into the hands of his Father; and was this the caſe of one going into the place of torments? How ſhould the converted thief be with him that day in paradiſe? "That clauſe of deſcending into hell, which we meet with here, viz. in the *Athanaſian* creed, as it is now read, is not in the *Nicene* creed; nor was it antiently, as learned men ſeem to be agreed," ſaith the learned [n] Dr. *Wallis*."

From what has been ſaid, concerning Chriſt's ſufferings, we may gather, that he underwent the puniſhment due to the ſins of men; [o] both the pain of loſs, and the pain of ſenſe. For a time he loſt the joys of his Father's preſence and favour, and endured the ſenſations of his wrath; the vexation

[n] Letter 3d. p. 15, 16.

[o] In genere damni fuit amiſſio gaudii ac delectionis illius, quam ipſi fruitio Dei & gratiae plenitudo ſolebat adferre. In genere ſenſus fuit, irae divinae deguſtatio, & ſubjectio quaedam ad poteſtatem tenebrarum. Ameſii medulla, p. 90.

of the powers of darkneſs, and the ſhame and infamy of his ſuffering condition. Chriſt now ſtood in our room and ſtead, and ſuſtained our puniſhment: We had forfeited God's favour, and expoſed our ſelves to his wrath: We had expoſed our ſelves to ſhame; had forſaken God, and deſerved to be forſaken of him for ever; therefore deſertion, wrath and ſhame were now to be the lot of the dying Jeſus: He underwent that very puniſhment which was due to ſinners; what was ſubſtantially and eſſentially the ſame, tho', as to ſome things accidental, different. [p] He was made a curſe for us; he was made ſin for us; ſin was condemned in his fleſh: He gave himſelf a ſacrifice, and an offering to God; the ſubſtance of the curſe was death, under the wrath and vengeance of God, and ſo Chriſt died.

2. Chriſt ſuffer'd in his body: He ſuffer'd the puniſhment of the croſs. This was not a Jewiſh, but a Roman puniſhment; [q] ſtoning, burning, ſtrangling, and killing with the ſword, were the four capital Jewiſh puniſhments, as has been obſerved. It had been

[p] Gal. iii. 13. 2 Cor. v. 21. Rom. viii. 3. Eph. v. 2.
[q] Kidder's demonſt. p. I. p. 73. Ed. fol.

declared,

declared, [r] in prophecy, that they ſhould pierce Chriſt's hands and feet; that they ſhould look on him, whom they had pierced, and mourn: And Chriſt ſaid, [s] *As Moſes lifted up the ſerpent, in the wilderneſs, even ſo muſt the Son of man be lifted up.* It is true, the Jewiſh ſacrifices were not crucified, but the burnt offerings were firſt lifted up by the prieſt, and laid upon an altar of wood, raiſed ſome height from the ground; thus *Iſaac* was laid upon a pile of wood. *Adam* ſinned in eating the fruit of the forbidden tree; Chriſt bore our ſins in his own body upon the tree: [t] Sin and death entered into the world, by the fruit of a tree, and on a tree they were conquered and ſubdued. The death of the croſs ſeems to be ſingled out for Chriſt, becauſe it was an accurſed, ſhameful, painful death, and therefore fit for him who was to endure the pain, and ſhame, and curſe which our ſins had deſerved. Crucifying was the moſt ignominious, ſhameful death; a death of ſlaves, and the moſt profligate villains. Chriſt was number'd with tranſgreſſors; crucified between two thieves;

[r] Pſal. xxii. 16. Zech. xii. 10. [s] John iii. 14.
[t] Vide Catecheſ. a Pareo, Ed. p. 279.

he was buffeted, ſcourged, crowned with thorns, attired with a ſcarlet robe, mocked with a reed for a ſceptre; in deriſion they bowed the knee before him, whom all the angels of God worſhip, then ſpit upon him, ſmote him on the head, with the ſham ſcepter, to drive the thorns in the deeper, then loaded him with his croſs, and led him away, to be crucified; they ſtripped him naked, expoſed him to the inſult and contempt of all the multitude: Inexpreſſible muſt be the pains of the croſs, he bearing all his weight by his hands and feet, nailed to the tree, parts of the quickeſt ſenſe, and of one whoſe ſenſes were more acute than ordinary: His members were diſtorted, till all his bones were out of joynt; he was tormented with a cruel thirſt, and had no drink to allay it, but gall and vinegar[u], which was a further addition to his miſery. For three hours together, he endured this bodily torture, as well as inward torments in his ſoul. It was a dark day indeed, when the light of the natural ſun, and which was far more, the light of God's countenance

[u] Pſal. xxii. 14. Pſal. lxix. 21.

was

was withdrawn from him, and he had ſuch exquiſite pain in his body and in his ſoul, the terrors of the Almighty, and all the powers of darkneſs. This, and more than can be expreſſed, or conceived, Chriſt endured upon the croſs: The death of the croſs was an accurſed death: The ceremonial [w] law curſed every one that was hanged on a tree. Such as were ſtoned to death for idolatry, or blaſphemy, were afterwards expoſed upon a gibbet, or croſs, to the abhorrence of ſpectators, as being accurſed of God, not only ſpiritually and eternally, but alſo declaratively and viſibly before men. To make it therefore as evident as poſſible, that Chriſt was made a curſe for us, he hung on a tree, not being firſt ſtoned to death, as was the cuſtom of the Jews, but fixed there alive, according to the *Roman* way of crucifying, which now obtained among them; they being at this time tributaries to the *Romans*. Thus we ſee that Chriſt was crucified, ſuffered in his ſoul and body, was a ſacrifice, and paid the price of our redemption: I now proceed to

[w] Deut. xxi. 23.

PROP. IX. What Chriſt ſuffered, in his ſoul and body, had a near relation to, and derived a dignity from his perſon. *Paul* deſired to know the ſufferings and crucifixion, as they belong to Jeſus Chriſt, therefore he ſaith, *and him crucified.* The word *him* (as was obſerved before) repreſents Chriſt's ſufferings, in their near relation to his perſon and offices, upon which their dignity and worth depend; hence, when the ſcripture ſpeaks of the meritorious virtue of Chriſt's ſufferings and death, it alſo hints the dignity and divinity of the perſon. So we read, [x] that God purchaſed the church with his own blood. He is firſt [y] deſcribed, as the brightneſs of the Father's glory, and the expreſs image of his perſon; and then is ſaid to have purged our ſins, by himſelf. The blood that cleanſes from all ſin, is the blood of Jeſus Chriſt. When ſin was condemned in the fleſh, and ſo condemnation taken off from thoſe in Chriſt, it [z] was in the fleſh of God's own Son. It is the blood of him, who [a] thro' the eternal ſpirit, offered up himſelf to God without

[x] Acts xx. 28. [y] Heb. i. 3.
[z] Rom. viii. 3. [a] Heb. ix. 14.

ſpot,

ſpot, that purges the conſcience from dead works. The expreſſions God, himſelf, God's own proper ſon, *&c.* lead our thoughts to Chriſt's Divinity, which gave value and worth to his death, and that blood which he ſhed for us: The ſacrifice was as noble, as our ſin was vile: An infinite majeſty was provoked; an infinite Saviour made ſatisfaction: Our ſins were the ſins of finite creatures; but Chriſt's ſufferings were the ſufferings of an infinite perſon; by the perſonal union, the dignity was conferr'd upon the ſufferings of his humane nature; this value was as inſeparable from his ſufferings, as the divine nature was inſeparable from the humane; the union of his natures remained firm in all his paſſions, and therefore the efficacy of the Deity mingled it ſelf with every groan in the agony, every pang and cry upon the croſs, as well as with the blood which was ſhed, as [b] one ſpeaks. He muſt ſurely have very low thoughts of his own guilt, the extent of the law, and the ſtrictneſs of divine juſtice, or elſe very high thoughts of the merits of a creature, who can truſt to the obe-

[b] *Charnock*, on the acceptation of Chriſt's death, *p.* 900.

dience or ſufferings of the beſt of meer creatures for life and ſalvation; [c] but our redemption by Chriſt's blood depends upon his being the image of the inviſible God. There was an infinite worth in the ſacrifice which he offered for us, on the account of the infinite dignity of his perſon, as the learned [d] *Davenant* upon the place obſerves. Thus [e] one of the ancients is cited, ſaying, "The Divinity that could not ſuffer was joyned to the ſuffering fleſh, to render the ſufferings ſalutary or ſaving." This is the faith which has been held by the church of Chriſt, in all ages, agreeable to the ſcriptures, and that alone in which there is ſolid peace and comfort; for [f] *curſed is the man that truſteth in man, and maketh fleſh his arm.*

PROP. X. When Chriſt was crucified, it was as our ſubſtitute and ſurety; whence ariſes our intereſt in the merits of his death.

The gates of hell have been always endeavouring to ſubvert the foundation of the

[c] Coloſſ. i. 14, 15. [d] Dav. in Coloſſ. i. 14. p. 73.

[e] Patienti carni conjuncta erat Divinitas, manens impaſſibilis et efficiens ut paſſiones eſſent ſalutares. Damaſcenus apud Shonium de officio & perſonâ Jeſu Chriſti. p. 290.

[f] Iſa. xvii. 5.

church

church of Christ the Son of the living God, and to draw men off from a dependance upon his merit, to a trust in themselves; for which end they sometimes deny his Divinity, sometimes his humanity, sometimes the reality of his sufferings; and when these pretences are baffled, they tell us, that he suffered only for our good, but not in our room and stead. They reject Christ's substitution, in order to destroy the doctrine of his merit and satisfaction; but let us keep close to the holy scriptures, there we read, [g] that Christ was made a surety of a better testament. We may illustrate it by the instance of Judah, [h] *Thy servant became surety for the lad; let thy servant abide instead of the lad, a bondsman to my Lord, and let the lad go up with his brethren:* So Christ said, *if you seek me, let these go their way.* When he came to do the will of God, he came to pay the vast debt, which we owed to God, both of satisfaction and obedience; as *Paul* said to *Philemon* on the behalf of *Onesimus*, [k] *If he hath wronged thee or oweth thee ought, put that to my account,*

[g] Heb. vii. 22.
[h] Gen. xliv. 32, 33.
[i] John xviii. 8.
[k] Philem. 18, 19.

I will

I will repay it: So Chriſt ſuffered, the juſt for the unjuſt, that he might bring us to God [l]: he reſtored what he took not away. The Apoſtle declares [m] that Chriſt was made under the law, that we might receive the adoption of ſons: And alſo, that he redeemed us from the curſe, being made a curſe for us.

Seeing Chriſt never broke the law, how ſhould he come under the curſe of it, on his own account? Surely the curſe could not lay hold on an innocent man, much leſs on the Son of God, but as ſtanding in the room of the guilty. We are told, that [n] *God made Chriſt to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him:* He made him to be ſin for us, *Grotius* ſays, *tractatus erat tanquam ſceleroſus*, he was handled like a wicked man; ſome others explain it, he was numbred with tranſgreſſors; but how abſurd is it to interpret Chriſt's being made ſin by God, of his being reputed a ſinner by men? And were that the meaning, what could

[l] 1 Pet. iii. 18. Pſal. lxix. 4. [m] Gal. iv. 15. iii. 13.
[n] 2 Cor. v. 21.

it

contribute to our being made the righteouſneſs of God in him, that he was looked upon, and uſed in the world as a ſinner? The text [o] ſpeaks of the ground of beſeeching ſinners to be reconciled to God, *viz.* becauſe God hath laid our ſins upon Chriſt, and puniſhed him for them, and imputes his righteouſneſs to us, to all who by faith receive him. The typical ſacrifices under [p] the law were preſented to God, in the room of thoſe who brought them; their ſins were put upon them, and they were offer'd in their room and ſtead; therefore Chriſt the Antitype, and real ſacrifice, which they prefigured, was offered in the room and ſtead of ſinners; this is abundantly confirmed in ſcripture, [q] *Chriſt loved us, and gave himſelf for us an offering and a ſacrifice to God; he gave himſelf a ranſom for all* (ἀντίλυτρον ὑπὲρ πάντων) a price paid inſtead of others; life was given for life, the redeemer ſuffered what the redeemed muſt otherwiſe have ſuffered themſelves: The apoſtle puts Chriſt's death between the ſinner and his condemnation; [r] *Who is he that condemneth, is it Chriſt*

[o] See ver. 18, 19, 20.
[p] Levet. i. 4.
[q] Epheſ. v. 2. 1 Tim. ii. 6.
[r] Rom. viii. 34.

that died? But how ſhould Chriſt's death pro-
tect us from condemnation, if he did no
die in our room and ſtead? Can we ſuppoſe
the apoſtle, ſaying, "Chriſt in his death
confirmed his doctrine, ſet us an excellent ex-
ample of patience, humility and reſignation
to the will of God, who then is he that con-
demneth the ſinner?" How eaſy is the anſwer
the law condemns him, Satan may condemn
him. Why ſhould he not be as much ex-
poſed to condemnation as ever, if Chriſt
died not in his ſtead, offered no ſacrifice
for his ſins? Will Chriſt's example of patience
ſcreen the guilty creature from the curſe
and condemnation of the law? Now allow-
ing, that Chriſt died in the room and ſtead
of his people, and endured the condemna-
tion in his own fleſh, to exempt the re-
deemed, then the argument is ſtrong and
unanſwerable; Chriſt in his death has en-
dured the condemnation due to God's elect;
who then ſhall condemn them?

Thus we ſee, that the doctrine of Chriſt's
ſubſtitution or ſuffering in our ſtead ſtands
upon ſure ſcripture foundations; as it is of
the higheſt conſequence, ſo we have the
brighteſt evidence, and ſtrongeſt aſſurance
of

of the truth of it: If we look upon Chriſt as the ſcriptures repreſent him, as bearing our ſins and God's wrath due to them, then we can give a good reaſon for all his conflicts and agonies in the garden, and upon the tree: If he died only to bear witneſs to the truth, and give us a pattern of patience and ſubmiſſion to the will of God, why was he ſo much moved and troubled, or why was his ſpirit ſo wounded? Did it become the wiſdom of God, and his love to his own Son to expoſe him to ſuch a bitter death, for an end that might have been attained without it? How ſhould this example be of any advantage to thoſe ſaints who died before Chriſt was crucified? How inconſiſtent muſt ſome men be with themſelves, as well as with the truth, to hold that Chriſt died for all men, and yet that he died only to bear witneſs to the truth, and give us an example of humility, patience, and ſubmiſſion to the will of God, which laſt could be of no ſervice to thoſe who were dead before this example was given? He could not on this ſuppoſition die to ſet a good example to all men, becauſe half the world, it may be, at leaſt, vaſt numbers,

in about four thouſand years time, were dead, before this example was given, and ſo could have no benefit by it. I conclude therefore, that Chriſt died, as our ſubſtitute and ſurety, not barely for our good but in our room and ſtead, as I hope will appear from what has been offered upon this head. The next thing in order will be to enquire whoſe ſurety Chriſt was, in whoſe room he ſtood, or for whom he was crucified, and this brings me to

PROP. XI. The perſons whoſe ſurety Chriſt was, and for whom he died were the choſen ſeed, thoſe given to him of the Father. [f] *That he ſhould give eternal life to as many as thou haſt given him.* Two things I think are plain in this text, *viz.* that a peculiar, ſelect, determinate number were given to Chriſt, by the Father, to be redeemed, and alſo, that Chriſt was to give eternal life to thoſe very perſons, to all, and every one of them whom the Father had given him; and therefore for them he was to die upon the croſs, and intercede in heaven; and indeed, he gave

[f] John xvii. 2.

us

us a ſpecimen of his interceſſion, in heaven, even in this very prayer. [t] *I pray not for the world, but for them which thou haſt given me.* Some indeed have told us, that Chriſt's death is far more extenſive than his interceſſion; that he died for all men, tho' he does not intercede for all men. The ſcripture account of this matter we have in that paſſage of the Apoſtle. [v] *If when we were enemies, we were reconciled to God, by the death of his Son, much more, being reconciled, we ſhall be ſaved by his life.* Now if the price of redemption was paid for all, and applied only to ſome, then ſurely the apoſtle ſhould have ſaid, not much more, but much leſs, ſhall we be ſaved by his life, if many were reconciled by his death, who are never ſaved by his life. Chriſt ſays, that [w] he laid down his life for his ſheep; and that we might know whom he meant by his ſheep, he adds, [x] *My ſheep hear my voice, and I know them, and they follow me, and I give to them eternal life, and they ſhall never periſh.* The ſheep then for whom Chriſt laid down

[t] John xvii. 9. [v] Rom. v. 10.
[w] John x. 15. [x] Ver. 27, 28, 29.

his

his life are ſuch as ſhall never periſh, there-
fore not all men, but ſuch as the Father
had given him, as is plain from the follow-
ing words. *My Father which gave them*
me is greater than all. Elſewhere [z] it is
ſaid, that he ſhed his blood for many, bore
the ſins of many, gave his life a ranſom for
many. The ſong which the ſaints ſing to
the Lamb, teaches us who they are, for
whom he died. [a] *Thou waſt ſlain, and haſt*
redeemed us to God by thy blood, out of every
kindred, and tongue, and people, and nation.
The redeemed then are not every kindred,
tongue, people, and nation; for then it
could not be ſaid, by way of diſtinction,
that they were redeemed out of theſe.

It may be ſaid, Chriſt is, elſewhere, ſaid
to taſt death for every man; the words in
the original are (ὑπὲρ παντὸς) for every one;
for the many ſons to be brought to glory,
which Chriſt calls the children which God
had given him. Again it may be ſaid,
Chriſt is ſaid to be a propitiation, [b] for
the ſins of the whole world. I anſwer

[z] Matt. xxvi. 28. Heb. ix. 28.
Mat. x. 28.
[a] Rev. v. 9.
[b] 1 John ii. 2.

ſo it is ſaid by the [d] ſame perſon, *we are of God, and the whole world lieth in wickedneſs.* If by the whole world, in this laſt text, be meant only a part of it; why muſt the former text be underſtood of all men in the largeſt ſenſe of the expreſſions? If Chriſt by his death purchaſed ſalvation for all men; why are not the means of ſalvation granted to all men? They are loſt to whom the goſpel is hid: Multitudes in the world never enjoy the goſpel: Why were the apoſtles forbid to preach the goſpel in ſome places? Surely, if Chriſt died equally for all men, reaſon dictates, that he ſhould be equally revealed to all men: If their unworthineſs did not hinder his dying for the worſt of them; why ſhould it hinder his being made known to the worſt of them? Chriſt, before he died, ſpoke of ſome men, whoſe ſins ſhould not be forgiven, [e] neither in this world, nor in that to come; and can it be thought, Chriſt died to procure the pardon and ſalvation of ſuch perſons, whom he declared beforehand, could never be pardoned and ſaved? It is the will of the Fa-

[d] 1 John v. 19. [e] Matt. xii. 31, 32.

ther, that Chriſt ſhould loſe nothing of all given him by the Father; he [f] ſhall preſent the redeemed hereafter with exceeding joy, ſaying, *behold here am I, and the children which God hath given me.* How could he ſay, and do this, if he died for all men, and multitudes periſh? Inſtead of ſaying, here am I, and the children whom thou haſt given me; ſhould it not rather be ſaid, behold here is ſome part of thoſe thou gaveſt me to redeem, the reſt are loſt? Tho' I ſhed my blood for them, it was thy will and mine that they ſhould be ſaved; but their will prevailed againſt our will, and as to them made void the end of my death: What joy could there be in this, either to the Father or the Son, or any others, if this were the ſtate of the caſe? How [g] ſhould Chriſt ſee the travel of his ſoul, and be ſatisfied? Is it poſſible, that Chriſt ſhould be ſatisfied to ſee multitudes periſh, for whoſe ſalvation his ſoul travelled in the bitter agonies of death? We may conclude then, [h] that Chriſt loved the church, gave himſelf for it,

[f] John vi. 39. Jude 24. Heb. ii. 13.
[g] Iſaiah liii. 11. [h] Epheſ. v. 25. Acts xx. 25.

and

and purchaſed it with his own blood. When Chriſt had preached this doctrine to the *Jews*, ſome of them were enraged at it, and ſaid; [i] *he hath a devil, and is mad, why hear ye him?* As it is now, ſo it was then; they could not endure ſound doctrine, but ran out into reproaches, tho' Chriſt himſelf was the preacher. I paſs on to

PROP. XII. The death of Chriſt was remarkably diſtinguiſhed from the death of all other men; this might be made appear, both as to the circumſtances, nature, degrees, and end of their reſpective ſufferings and death. Many remarkable events attended Chriſt's crucifixion, he rent the rocks, made the earth tremble, tore the vail of the temple in twain; at his [k] birth the night was turned into day, and at his death the day was turned into night; nature as it were went into mourning, upon the death of the maker and heir of the world. Even in dying, Chriſt triumphed over death, and over him that had the power of death, the devil; he brought forth the dead bodies of ſaints out of their graves, and reſcued the ſoul of one dying

[i] John x. ver. 15, 16, 20. [k] Luke ii. 9.

with him, from the powers of darkneſs, as trophies of his victory over ſin and Satan, death and the grave: He made ſome of his enemies (as it were) lick the duſt: *Pilate*'s wife was filled with fear; *Judas* was brought to confeſs Chriſt's innocence, and his own guilt, and under the horrour of it, to put an end to his own life; and the ſpectators of his death ſmote upon [1] their breaſts. Theſe were uncommon accidents attending the death of Chriſt, and ſuitable to a perſon ſo extraordinary as his was. Chriſt's death differ'd from that of the ſaints and martyrs, very remarkably many ways. Chriſt who was crucified is God-man, the martyrs and dying ſaints are but meer men; he died to bring us to God, they die to go to him themſelves; he died to purchaſe ſalvation, they die to poſſeſs it; he died under a curſe, they die under a bleſſing; his ſoul was filled with trouble, many of theirs with joy in the dying hour: Chriſt, in his death, had to do with avenging juſtice, and all the powers of darkneſs, but the ſaints are deliver'd from the wrath to come; and many times in their laſt hours

[1] Luke xxiii. 48.

are

are kept from the evil one, that he touches them not: So very different is the death of Christ from that of his people, even the martyrs, that the apostle might well put that question with some warmth, [m] *was Paul crucified for you?* And this will farther appear, if we consider the fruits and effects of Christ's death. I shall now only represent this matter in the words of one of the ancients: [n] "The cross removed the hatred of God, reconciled God to men, made earth become heaven, and associated men with angels, demolished the devil's strongest tower, and took away his strength; destroyed the power of sin, delivered the earth from error, and caused the truth to return; expelled Devils, destroyed temples, overturned their altars, took away all the sweet savour of their sacrifices, gave strength and establishment to

[m] 1 Cor. i. 13.

[n] Ὁ γὰρ σταυρὸς τὴν ἔχθραν τοῦ Θεοῦ κατέλυσε, τὴν πρὸς τοὺς ἀνθρώπους τὰς καταλλαγὰς ἐκόμισε, τὴν γῆν οὐρανὸν ἐποίησε, τοὺς ἀνθρώπους τοῖς Ἀγγέλοις ἀνέμιξε, τοῦ θανάτου τὴν ἀκρόπολιν κατήγαγε, τοῦ διαβόλου τὴν ἰσχὺν ἐξενεύρωσε, τὸ ἁμαρτίας τὴν δύναμιν ἠφάνισε, τὴν γῆν τῆς πλάνης ἀπήλλαξε, τὴν ἀλήθειαν ἐπανήγαγε, τοὺς δαίμονας ἀπήλασε, ναοὺς καθεῖλε, βωμοὺς ἀνέτρεψε, κίσσαν ἠφάνισε, τὰς ἐκκλησίας ἐρρίζωσε· σταυρὸς τὸ τοῦ πατρὸς θέλημα, ἡ τοῦ υἱοῦ δόξα, τὸ τοῦ πνεύματος ἀγαλλίαμα, τὸ τοῦ Παύλου καύχημα. Chrysost. in locum. Serm.

the church: the croſs is the will of the Father, the glory of the Son, the exaltation of the Spirit, and that wherein *Paul* gloried." I may add, that tho' precious to the Lord is the death of all his ſaints, yet none is ſo ſweet to him, as the death of his Son, with regard to its end and effect, it being [o] an offering, and a ſacrifice to God of a ſweet ſmelling ſavour. Juſtice was ſatisfied, grace was glorified, truth proclaimed all God's perfections to be honoured; for good reaſon, therefore, was his death ſo acceptable to God: [p] *It pleaſed the Lord to bruiſe him*; he delighted in it, as one [q] gives the ſenſe of the words; and well he might, ſeeing [r] Chriſt, thro' the eternal Spirit, offer'd up himſelf to God without ſpot. Faith and love, patience and meekneſs, zeal for the glory of God and the ſalvation of men, hatred againſt ſin, and love to righteouſneſs, with all the other graces, with which Chriſt's ſoul was filled, were raiſed to their higheſt pitch; and this, together with the dignity derived to the ſufferings from his divine per-

[o] Epheſ. ii. 2. [p] Iſa. liii. 10.
[q] *Charnock* of reconcilint. p. 308. [r] Heb. ix. 14.

ſon,

ſon, muſt needs render his death infinitely more delightful to God than any other death or ſacrifice could be. The mean opinion which ſome called Chriſtians have of it, and the little truſt they put in it, doubtleſs, muſt be highly diſpleaſing to God; and if a great degree of hardneſs of heart had not ſeized them, thoſe words would make them ſenſible of it; [f] *Of how much ſorer puniſhment, ſuppoſe you, ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was ſanctified an unholy thing*, or a common thing, ſuch as the blood of an ordinary man. [g] Dr. *Owen* has well obſerved upon the place, that "thoſe by whom the efficacy of his blood, the expiation of ſin, by making ſatisfaction, is denyed, as it is by the Socinians, (and I may add Arians) will never be able to free themſelves from making this blood in ſome ſenſe a common thing; yea the contempt which hath been caſt on the blood of Chriſt by that ſort of men, will never be expiated with any other ſacrifice for ever." Well then might the a-

[f] Heb. x. 29. [g] Dr. *Owen* Expoſ. Heb. x. 28, 29.

poſtle in my text ſingle out Chriſt's death, and crucifixion, as moſt worthy of his thoughts and meditations: Other ſacrifices are of no value, God has no pleaſure in them, for they could never take away ſin; they only put the people in mind of the wonderful death, and ſacrifice of the Son of God, whereby he deſtroyed Satan, and delivered from all miſery thoſe for whom he died: Let no man then pretend to ſet any other ſacrifice or ſervice upon a level with that of Chriſt, or indeed unite and conjoin any other with him, in the procuring ſalvation. There is but one mediator, but one ſacrifice, and there is interceſſion but of one advocate, whereby we are brought to God at firſt, or can come to him afterwards. It is then needful to keep up a diſtinguiſhing regard to Chriſt's death, and repoſe a fiducial confidence in that one offering, by which He hath for ever perfected all that are ſanctified: There never was ſuch a death as this before, a death that had ſo much curſe in it to the ſufferer, and ſo much comfort in it to the believer, and ſo much wonder in it to the beholders.

PROP. XIII. Chriſt's offices and ſufferings

have a near relation to, and a mutual dependance upon each other.

Chriſt could not have his mediatorial office of prophet, prieſt, and king, if he had not been obedient to death, even the death of the croſs. It was Chriſt's work, as a prophet to reveal to us the way of ſalvation; but without ſhedding of blood, there is no remiſſion, and ſo no way of ſalvation; it was Chriſt's work, as a prophet, to open the underſtanding, and as the ſun of righteouſneſs to ariſe upon the ſoul, with healing in his wings; but if Chriſt's ſacrifice be ſet aſide, there is no balm in *Gilead*, nor any phyſician there. Chriſt's death was a confirmation of his doctrine, and a fulfillment of his own prophecy; [y] *deſtroy this temple, and in three days I will raiſe it up*: tho' there were other, and higher ends of Chriſt's dying, than giving us a practical inſtruction of humility, patience, and ſelf-denial; yet it is very plain, that this was one end of it; he taught us, as well as he himſelf learned obedience by the things he ſuffered, and in his ſufferings, he left us an example, that we

[y] John ii. 9.

ſhould

ſhould tread in his ſteps; [w] *let this mind be in you, which alſo was in Chriſt Jeſus, who being in the form of God, humbled himſelf.* He had not been a true prophet of theſe things which he had taught, concerning his ſufferings and death, had they not come to paſs. Chriſt's prieſtly office could not have been executed, if he had not given himſelf for us, an offering and ſacrifice to God: If he were a prieſt, he [x] muſt have ſomething to offer; nor could he have enter'd into heaven by his own blood, if he had never ſhed it, nor have prevailed with the Father, by his interceſſion, to beſtow ſalvation upon men, if he had not purchaſed it for them by his death; but now he pleads effectually, becauſe he is our Jeſus Chriſt the righteous, [y] who is the propitiation for our ſins. He has now a right to ſay, [z] *Father I will, that thoſe whom thou haſt given me, may be with me where I am, to behold my glory*; being made [a] perfect thro' ſufferings, nothing ſhall hinder his fulfilling his prieſthood, and he will be the author of

[w] Phil. ii. 5, 6, 8. [x] Heb. viii. 3. [y] 1 John ii. 1, 2.
[z] John xvii. 24. [a] Heb. v. 9.

eternal

eternal ſalvation. As to Chriſts kingly office, the execution of that depends upon his death; *for this end he died, and roſe, and revived, that he might be Lord, both of the dead and of the living* [b]. On what grounds ſhould he have protected men from miſery, or have given them the crown of righteouſneſs, if he had not, by his death, redeemed them from the curſe, and purchaſed the eternal inheritance for them? Thus it appears what a ſtrict connection and mutual dependance there is between Chriſt's death, and the diſcharge of his prophetical, prieſtly, and kingly offices, which may convince us ſtill more of the need of ſtudying and knowing Chriſt crucified.

APPLICATION.

I. The preaching of Chriſt, and him crucified, is juſtified by the Apoſtles reſolution and practice. This way of preaching is grown much out of faſhion, and has been loaded with a great deal of reproach and contempt by many, who pretend to act under Chriſt's commiſſion, and to be his miniſters. What account

[b] Rom. xiv. 9.

ſuch

ſuch will give of their miniſtry, and how they will juſtify their conduct, it concerns them ſeriouſly to conſider. *Paul* determined not to know (or make known) any thing ſo much as Chriſt and him crucified. The diſcourſes of ſome men practically declare, that they have determined to know or to make known, any thing rather than Chriſt and him crucified: The Apoſtle not only himſelf preach'd Chriſt, but rejoiced [c] that Chriſt was preached by others; but this is a joy in which many in our day have no ſhare, for they are ſtrangers to it. The Apoſtle having declared the great myſtery of Godlineſs, the main articles of our chriſtian faith, [d] God manifeſted in the fleſh, juſtified in the ſpirit, ſeen of angels, preached to the Gentiles, believed on in the world, and received up into glory; and having foretold that [e] in the latter times ſome ſhould depart from the faith, he addreſſed himſelf very cloſely to Timothy, [f] *If thou put the brethren in remembrance of theſe things*, (viz. the doctrine before mentioned) *thou ſhalt be a good miniſter of Jeſus Chriſt, nouriſhed up in the words of faith and of good*

[c] Phil. i. 18. [d] 1 Tim. iii. 16.
[e] 1 Tim. iv. 1. 4. [f] Ver. 6.

doctrine,

doctrine, whereto thou waſt attained; ſtrongly implying, that he could not approve himſelf a good miniſter of Jeſus Chriſt, if he did not preach theſe doctrines to the people; many (as one [z] notes upon the place) deſire to be praiſed for their wit, eloquence, or more abſtruſe knowledge; but *Paul* commands *Timothy* to be content with this one thing, that he be a faithful miniſter of Chriſt; and truly this title ought in our eſteem to be far more honourable, than to be called a thouſand times ſeraphical and ſubtle. Whatever be thought of it now, this will doubtleſs be found true hereafter, when Chriſt ſhall make good that awful word, [a] *Whoſoever ſhall be aſhamed of me, and of my words, in this adulterous and ſinful generation, of him alſo ſhall the Son of man be aſhamed, when he cometh in the glory of his Father with his holy angels.*

I ſhall conclude this head with the obſervation, and complaint of a late [b] celebrated writer of the church of *England*, which it muſt be confeſſed is too juſtly applicable to ſeveral who are not of that communion. "This I may truly ſay, a man may more juſtly com-

[z] Vid. Calvin. in locum. [a] Mark. viii. 38. [b] Dr. Edwards's preacher. P. 1. p. 81, 82.

plain of ſome of their ſermons now a days than the Fathers of old did of *Tully*'s works that there is not a word of Chriſt in them. You can hardly diſcern by ſome diſcourſes whether the authors and ſpeakers be chriſtians or pagans, miniſters of the goſpel, or heathen moraliſts; but my brethren, this is not the right way, but is a fond miſtaking of chriſtianity, and placing it in moral performances; but the trueſt apprehenſion concerning this matter is, that as chriſtianity has all that is good in morality, ſo it far exceeds it; and accordingly our preaching ought to be above the rate of moral philoſophers. Our divine orator ſhould fetch not only his ſpeculations and notions, but his materials for practice from the evangelical writings; this he muſt do, or elſe he is no miniſter of the new teſtament; this he muſt do, that he may be truly ſaid to preach Chriſt, which is often mentioned in theſe ſacred writings; this he muſt do, or elſe there will be but mean and poor effects of his preaching: To which purpoſe I would have it obſerved, that ſince ſo many preachers have confined their diſcourſes, as to the main, to morality, there has been leſs ſucceſs in preaching than ever:

There

There is plenty of excellent diſcourſes from the pulpit, wherein the nature of all moral offices is ſet forth, and they are urged with great art and vigour; but notwithſtanding this, there was never leſs morality in men's lives and actions; which ſhews that there is ſomething of an higher nature wanting, and that the bare inculcating of moral duties and virtuous living, is not ſufficient to amend men's practices: And in a word, we muſt be preachers of an higher pitch, that we may effectually promote the ſalvation of our hearers; for this is unqueſtionable, that if they have no more than moral and civil righteouſneſs, they will come ſhort of heaven and eternal happineſs."

II. Let us not be aſhamed of Chriſt and his croſs, but rather rejoice and glory therein. The Apoſtle exhorts the chriſtians, to rejoice [c] in Chriſt Jeſus, and ſo to have no confidence in the fleſh. Did we know Chriſt more extenſively, and more intenſively, had we more enlarged views of the King in his beauty, white and ruddy, and altogether lovely, and did this make a warmer and deeper im-

[c] Phil. iii. 33.

preſſion

preſſion on our hearts, what a ſpring of conſolation would it be within us? ſuch as the world could neither give nor take away, [d] *God forbid* (ſaith the Apoſtle) *that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by whom I am crucified to the world, and the world is crucified to me.*

We are told, [e] that the Jeſuits, in their preaching in *China*, were ſilent concerning Chriſt's death, leſt it ſhould prejudice the people againſt the chriſtian religion; but *Paul* has told us, [f] that he and his brethren preached Chriſt crucified to the ſaved, the wiſdom and the power of God. We have then no reaſon to be aſhamed of the croſs of Chriſt. Why is the croſs to be gloried in (ſays one of the ancients) becauſe Chriſt for my ſake took upon him the form of a ſervant, and ſuffered for my ſake, who was a ſlave, an enemy, and ungrateful; but he ſo loved me, as he expoſed himſelf to it for me. What can be equal to this? for [g] ſervants, who

[d] Gal. vi. 14.

[e] Dr. Edwards on the Creed. p. 388.

[f] 1 Col. i. 23. 24.

[g] Καὶ τί ἐϛι τὸ καύχημα τῦ ϛαυρῦ; ὅτι ὁ χριϛὸς δι' ἐμὲ δῦλος μορφὴν ἀνέλαβε, καὶ ἔπαθεν ἄπερ ἔπαθε, δι' ἐμὲ τὸν δῦλον καὶ τὸν ἐχθρὸν, καὶ

are of the ſame nature with their maſter are very much pleaſed when they are only praiſed by him: is not this much more to be gloried in, that the true God was not aſhamed to undergo the death of the croſs for us? and ſurely we ſhall not be aſhamed of his inexpreſſible concern for us; he was not aſhamed to die for our ſake, and ſhall we be aſhamed of this wonderful diſpenſation?"

III. Did God the Father freely give up his Son? did the Son give up himſelf to die for us? then let us not only own, but admire the infinite love of the Father and of the Son. [o] *The Father ſo loved the world, as he gave his only begotten Son: He commends his love towards us, in that while we were yet ſinners, Chriſt dicd for us: Herein is love, not that we loved God, but that he loved us, and ſent his Son, to be the propitiation for our ſins.* In theſe ſcriptures

τὸν ἀγνώμονα ἀλλ' ὅτω μὲ ἠγάπησεν, ὡς καὶ ἑαυτὸν ἐκδῦναι ὑπὲρ τούτου γένοιτο ἄν τι ἴσον; εἰ γὰρ οἰκεῖται ἂν μόνον ἐπαινῶνται παρὰ τῶν δεσποτῶν, καὶ ταῦτα ὁμογενῶν ὄντων, μέγα φρονοῦσι, πῶς οὐ καυχᾶσθαι χρὴ, ὅταν ὁ δεσπότης, ὁ ἀληθὴς Θεὸς, μὴ ἐπαισχύνηται τὸν ὑπὲρ ἡμῶν σαυρὸν, μηδὲ ἡμεῖς τοίνυν ἐπαισχυνώμεθα τὸν ἄφατον αὐτοῦ κηδεμονίαν· αὐτὸς οὐκ ἐπαισχυνθῇ σαυρωθῆναι διὰ σὲ, καὶ σὺ ἐπαισχύνῃ ὁμολογῆσαι αὐτοῦ ἄπειρον κηδεμονίαν; Chryſoſt in loc.

[o] John iii. 16. Rom. v. 8. 1 John iv. 10.

the love of God towards men is magnified, from the nature of the gift proceeding from it, God's only begotton Son, not one ſon out of many, but his only Son, his dear Son, who always had been his delight; the gift is ſingular, God had not ſuch another to give, it is called the [p] unſpeakable gift. It was an infinite gift: Such then muſt be the love that beſtowed it. Nothing leſs than an infinite love could have inclined him to give that Son, who is the mighty God, the brightneſs of his glory, to be made fleſh, and to be made a curſe for us. And the way in which God gave his Son for us, renders his love truly admirable, he gave him to die for us, in a low abject ſtate, full of ſorrow, ſhame, reproach, and all kinds of miſery; to die under the curſe: yea the Father himſelf laid our iniquities upon him, and it pleaſed the Lord to bruiſe [q] him, and put him to grief. What infinite love to men muſt this be, which cauſed the Father to deal thus with his only begotten, who had always [r] been his delight! Yet now he expoſed the Son

[p] 2 Cor. ix. 15. [q] Iſa. liii. 6. 10 [r] Prov. viii. 30.

of

of his deareſt love to the flames of his ſevereſt wrath for us: O what manner of love is this! Chriſt's being ſent by the Father, to be a propitiation for our ſins, is mentioned as a ſingular evidence of the love of God; this was the deſign and fruit of the glorious love of the Father, that Chriſt ſhould ſatisfie, and make atonement for our ſins; herein is love indeed.

Another thing, by which the holy Ghoſt commends this love to us, is, that God beſtowed this gift upon enemies; whilſt we were yet enemies, Chriſt died for us. To do this for ſuch as hated both the gift and the giver, muſt be a convincing evidence of the infinite love of the Father, to ſuch vile unworthy creatures. Lord, what is man, that thou art thus mindful of him?

Theſe things will be better underſtood, and more admired, in that ſtate where there is no darkneſs, unbelief, guilty fears, carnal affections, or diverſions, to cloud the mind, or damp the affections, or cramp the delightful admiration of this infinite love, which ſhines there with an unclouded brightneſs and glory. May the holy Spirit help us, to begin the work of heaven,

in our way thither, that we may know and believe this love of God, and dwell in it! for, [f] *he that dwelleth in love, dwelleth in God, and God in him.*

Let us next take a view of the love of Chriſt in dying for us: The higheſt degree of human love is for a man to die for his friend, and very few inſtances have there been of that; but the love of Chriſt roſe much higher, for he died for enemies, and did it freely: If one man dies for another, he loſeth but part of a ſhort life, which, in the ordinary courſe of nature, muſt have ſoon been given up; but Chriſt had no occaſion of dying, no deſert or cauſes of it in himſelf. If he died, it muſt be purely for our ſake. If one man dies for another, he ſubmits only to the neceſſary pains of that ſort of death, which he is to undergo, whether by beheading, ſtrangling, or the like; but Chriſt, when he died, not only endured all the natural pains, which attended dying upon the croſs, but he had ſoul troubles and conflicts, from God's wrath, and his being deſerted by the Father, as has been declared at large. All this

[f] 1 John iv. 16.

he knew beforehand he must undergo, yet he never went back, his love and zeal did not abate in the least. [t] *Lo I come, I delight to do thy will, O my God; yea thy law is in my heart* [v]: He longed for the bloody baptism, he loved his own to the end, and [w] in the winding up of all, gave the most amazing proofs of it: Many waters could not quench his love, nor the floods of wrath drown it. Christ chose to pour out the last drop of his own most precious blood for us, rather than we should be a sacrifice to the wrath of God for ever. What reason have all the redeemed frequently to address Christ, as the apostle did, in those words; [x] To him that loved us, and washed us from our sins, in his own blood, and hath made us kings and priests, to his God and Father, to him be glory, and dominion, for ever and ever, Amen?

This most affecting love was formerly represented in a very moving manner. [y] "The

[t] Psal. xl. 8. [v] Luke xii. 50.
[w] John xiii. 1. [x] Rev. i. 5, 6.
[y] Peccat iniquus, & punitur justus; delinquit reus, & vapulat innocens; offendit impius, & damnatur pius; quod meretur malus, patitur bonus; quod perpetrat servus, exsolvit Dominus; quod committit homo, sustinet Deus. Quo nate Dei, quo tua descendit humilitas, quo tua flagravit charitas? Lib. meditat. C. 7. inter Opera August.

wicked ſins, and the juſt is puniſhed; the guilty tranſgreſſes, and the innocent ſuffers; the ungodly offends, and the holy one is condemned: what the evil man deſerved, the good one ſuffered; the ſervant commits the crime, the Lord blots it out; man does the evil, God bears the puniſhment. O Son of God, how far has thy humility deſcended, to what a height has thy love riſen?"

IV. We may learn the evil of ſin, from Chriſt's ſufferings for ſin. The righteous God did not lay upon his Son more than was right; he did not ſpare him, or abate him any thing, nor did he inflict more puniſhment upon him than ſin deſerved. Wicked men make a mock of ſin, but what did it coſt Chriſt? Is there no evil in that which brought ſo much evil upon the Son of God? Did Chriſt find it a fearful thing, to fall into the hands of the living God? And will the ſinner find it eaſy to him, to bear the wrath of God, for his own ſins? Was the ſoul of Chriſt exceeding ſorrowful, and ſore amazed? And will the ſinner's hand [z] be ſtrong, or his heart endure,

[z] Ezek. xxii. 14.

dure, when God ſhall deal with him? Can that bring the ſinner any glory, which brought Chriſt to ſo much ſhame? or can he entertain that with delight, which cauſed Chriſt to die in the bitterneſs of his ſoul? How proper may it be, for every one to put this queſtion to himſelf; Did Chriſt drink the bitter cup for me, or did he not? If he did, what vile ingratitude muſt it be, for me to indulge, delight, and glory in that which coſt Chriſt ſo dear? If he did not, how fooliſh is it to make ſo light of that, which will lie with ſuch a weight of vengeance upon me, when I reap the fruit of my doings in that ſtate, [a] where the worm dieth not, and the fire is not quenched?

V. What influence may Chriſt's ſorrows have both upon the believer's joys and ſorrows? Did Chriſt bear his griefs, and carry his ſorrows, and ſhall he not look upon him, [b] whom he has pierced, and mourn? ſhall our hearts be unaffected, when we ſee the heart of Chriſt [c] melted as wax in the midſt of his bowels, and his ſoul poured out to death? In the contemplation of a crucified

[a] Mark ix. 44. [b] Zach. xii. 10. [c] Pſalm xxii. 14.

Chriſt, the Chriſtian may ſay, I was lifted up with pride, thou waſt debaſed and humbled; I taſted the ſweetneſs of the forbidden fruit, thou the bitterneſs of the gall; I indulged my appetite, thou wert afflicted with hunger and thirſt; I provoked the wrath of God, thou didſt bear it for me? How proper is this thought, to fill the heart with godly ſorrow? May the ſpirit of grace be poured out upon us! and then, but not till then, ſhall we thus look and mourn. We may alſo raiſe a noble joy out of the ſorrows of the ſuffering Jeſus, and this is not inconſiſtent with godly ſorrow; whilſt we mourn for our ſins, as the cauſe of Chriſt's ſorrows, we may rejoice in that conſolation, which is the fruit of them. We joy in God, thro' Jeſus Chriſt, [d] by whom we have received the atonement. Chriſt's ſoul was ſo exceeding ſorrowful, even to death, that the ſouls of believers may be exceeding joyful to eternal life. [e] *You now therefore have ſorrow, but I will ſee you again, and your hearts ſhall rejoice, and your joy no man taketh from you.* Chriſt is [f] the conſolation of *Iſrael*, every believer may rejoice [g] in God his Saviour.

[d] Rom. v. 11. [e] John xvi 22. [f] Luke ii. 25. [g] Luke i. 4.

VI. Did

VI. Did Chriſt make an end of ſin, and bring in an everlaſting righteouſneſs? then a crucified Chriſt is a meet and ſufficient object of faith: Thus he is repreſented in ſcripture; *whom God hath ſet forth to be a propitiation, thro' faith in his blood.* [h] There is no reaſon to ſuſpect Chriſt's ability, or ſufficiency to ſave us, ſeeing God hath ſet him forth as a propitiation. The great and good God would not delude us, with an inſufficient atonement; nor can it be preſumption, by faith, to receive and reſt upon this atonement; ſeeing God has appointed and declared, that ſuch as have faith in Chriiſt's blood, ſhall find him to be a propitiation? Will God ever refuſe that atonement, which is of his own appointment, and which he himſelf hath ſet before us as an object of faith? Or is there any room to ſuppoſe, that God will reject that faith in Chriſt's blood, which he has thus recommended and required? Surely this would be inconſiſtent with his veracity and truth, his goodneſs and grace towards believers: The object of faith is as free for the wounded ſinner, as the brazen

[h] Rom. iii. 25.

ſerpent

ſerpent was for the ſtung *Iſraelites* to look to, and be healed; this is Chriſt's own doctrine, [i] *As* Moſes *lifted up the ſerpent in the wilderneſs, ſo muſt the Son of man be lifted up, that whoſoever believeth in him ſhould not periſh, but have eternal life.* Shall we make conditions, where Chriſt has made none? might thoſe who had the moſt and deepeſt wounds be healed by looking to the brazen ſerpents? and may not the greateſt ſinner look to Chriſt and be ſaved, thro' faith in his blood? Doth Chriſt ſay, that whoſoever believes in him ſhall not periſh; and ſhall we ſay, ſuch and ſuch may not believe? There is no need to ſtand heſitating, am I called, am I worthy? but we ſhould rather ſay, am I ſtung, am I wounded? If ſo, I may, and I muſt look to Chriſt to be healed: [k] he has called all the weary and heavy laden to come to him, and has promiſed, that if they come, he will give them reſt; and has further ſaid, [l] *Him that cometh to me, I will in no wiſe caſt out.* God has appointed and revealed Chriſt's blood as an object of faith; and ſurely there is all the encouragement that can be, to reſt upon it

[i] John iii. 14, 15. [k] Matt. xi. 28. [l] John vi. 37.

by faith, [m] ſeeing it cleanſes from all ſin. There is more merit in this blood, than there can be demerit in man's ſins: He who atoned God for the ſins of ſuch a numberleſs number, muſt be able to ſave the chief of ſinners. [n] God ſmelt a ſweet ſavour in Chriſt's ſacrifice, and by one offering, he hath perfected for ever them that are ſanctified: The juſtice and law of God could find no fault or defect in Chriſt's obedience and ſufferings; and therefore the goſpel reveals him, [o] as the end of the law for righteouſneſs, to every one that believes. The poor [p] publican who ſtood afar off, and ſmote upon his breaſt, and would not lift up his eyes to heaven, yet could lift up an eye of faith to the ſacrifice of Chriſt, and ſay, [q] *God be merciful* (or gracious thro' a propitiation) *to me a ſinner*. In a crucified Chriſt there is merit

[m] 1 John i. 7. [n] Epheſ. v. 2. Heb. x. 14.
[o] Rom x. 4. [p] Luke xviii 13.

[q] ἱλάσθητι μοι. Chriſtus ἱλασμὸς, *i. e.* expiatio, placatio, ſive propitiatio, ἱλάσκομαι duo praecipue ſignificata habet in Scripturis, primum eſt expiare, ſic *Heb.* ii. 17. alterum eſt Deum placare, ceu propitium reddere, & haec alterutrum ſignificatum ſequitur ex priore, quia expiatis peccatis, Deus placatus & propitius redditur, *Luke* xviii. 13. Leigh Critic. Sacr. in verb. ἱλάσκομι.

and

and grace enough to anſwer every accuſation and objection which can be brought againſt the believer, or which he can juſtly bring againſt himſelf? [r] *who is he that condemns? it is Chriſt that died; let Iſrael hope in the Lord, for with the Lord there are mercies, and with him there is plenteous redemption.* Are our ſins many and great? So are the mercies and redemption which are with God in Chriſt: Chriſt's redemption is plenteous, and therefore, *he ſhall redeem Iſrael* (*i. e.* all true believers) *from all their iniquities*: He who preſented his burnt offering to the Lord, was required to put his hand upon its head: and God ſays; *it ſhall be accepted for him, to make an atonement for him.* [s] We muſt lay the hand of faith upon Chriſt, the propitiation, and then God will accept it, to make an atonement for us: but [t] *he that believes not, ſhall not ſee life, but the wrath of God abideth upon him*: In a crucified Chriſt, the juſt God and a Saviour meet in one; how delightful may that object be to an eye of faith, in whom [u] mercy and truth, righteouſ-

[r] Rom. viii. 34. Pſalm cxxx. 7, 8. [s] Levit. i. 4.
[t] John iii. 36. [u] Pſalm lxxxv. 10.

neſs

neſs and peace meet in ſuch a glorious harmony! Faith in Chriſt's blood honours God's wiſdom in contriving, his grace and goodneſs in fixing upon this way of ſalvation; it preſents to God an atonement infinitely more honourable to his holineſs, law and juſtice, than ever the ſinner could have given; for he indeed could have given none at all, he muſt have been ever paying, but could have never payed the dreadful debt. [x] The redemption of the ſoul is precious, and it ceaſes for ever, if men attempt it for themſelves or for one another; but the weakeſt faith has the ſame blood, the ſame atonement, to receive, reſt upon, and glory in, as the ſtrongeſt faith has; [y] Chriſt ſaves to the uttermoſt, all that come to God by him: In a word, in Chriſt there is a righteouſneſs which covers all the believer's ſins, and grace ſuperior to all his unworthineſs, for it reigns [z] thro' righteouſneſs to eternal life, how meet and ſufficient an object of faith then is Chriſt; and how deſirable is it to know Chriſt, and him crucified!

[x] Pſalm xlix. 7, 8. [y] Heb. vii. 25. [z] Rom. v. 21.

SER-

SERMON VIII.

Preach'd *March* 14th, 17$\frac{26}{27}$.

1 Cor. ii. 2.

I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified.

CHRIST crucified is the tree of life, which bears twelve manner of fruits, [a] yielding his fruit every month, and his very leaves are for the healing of the nations; this tree

[a] Rev. xxii. 2.

hangs

hangs continually full of all the fruits of grace and glory: Here is rich variety and never failing plenty; proviſion enough for all the ſaints who ſit under his ſhadow [b] with delight, to whoſe taſte his fruit is ſweet. All the ſorrows of Chriſt's life, and the bitter agonies of his death were not undertaken and endured without ſome end: The infinitely wiſe God our Saviour had many great and glorious deſigns in view, when he laid down his life for us, and theſe were ſo valuable to him, that he freely undertook, and faithfully finiſhed the work, that they might be accompliſhed. I now proceed to the laſt propoſition concerning Chriſt's ſufferings.

PROP. XIV. There were many great and glorious ends, and fruits deſigned and attained in Chriſt's crucifixion.

There are two things I would here take a little notice of, before I come diſtinctly to conſider the ſeveral ends and fruits of Chriſt's death.

1. Chriſt did not die an uncertain, accidental death, but that which was [c] accord-

[b] Cant. ii. 3. [c] Acts ii. 23.

ing

ing to the determinate counſel, and fore-knowledge of God. God not only foreſaw what would be done; but *Herod* and *Pilate*, the *Gentiles*, and the people of *Iſrael* were gathered together, [d] to do whatſoever God's counſel determined before ſhould be done. Chriſt ſaid to *Pilate*, [e] *Thou couldſt have no power at all againſt me, except it were given thee from above:* "leſt any ſhould think thoſe words, *power given thee from above*, ſhould ſignifie, that *Pilate* was not faulty; Chriſt added, *he that delivered me to thee hath the greater ſin.* It may be ſaid, if the power was given from above, he not they were guilty of any crime; but this is objected to no purpoſe, for the word *given* in this place, is permiſſive; as if he had ſaid, he has permitted theſe things to be, but this does not exempt you from being blame worthy". As [f] *Chryſoſtom* obſerves upon the place.

[d] Acts iv. 27, 28. [e] John xix. 11.

[f] Εἰ μὴ, ἦν σοὶ δεδομένον, νομίσῃ τοῦ πάντας ἀπηλλάχθαι ἐγκλήματος, διὰ τοῦτο εἶπε, μείζονα ἁμαρτίαν ἔχει, ὁ παραδιδοὺς μοι σοὶ, κ᾽ μὲν, εἰ δεδομένον, οὔτε οὕτω οὔτε ἐκεῖνοι ὑπεύθυνοι ἐγκλημάτων· εἰκῇ ταῦτα λέγεις· τὸ γὰρ δεδομένον ἐνταῦθα τὸ συγκεχωρημένον ἐστὶ, ὡσανεὶ ἔλεγεν, εἴασε, ταῦτα γενέσθαι, ὁ μὲν διὰ τοῦτο τῆς πονηρίας ἐκτὸς ὑμεῖς. Chryſoſt. in loc.

2. As

2. As the things Chriſt was to ſuffer were certain beforehand, ſo the iſſue and good event of his ſufferings was likewiſe ſure. [g] *He ſhalt not fail, nor be diſcouraged,* that is, he ſhall never give over till he has finiſhed his work, ſays God the Father, therefore, ſays Chriſt, [h] *I have ſet my face like a flint, and I know that I ſhall not be aſhamed,* or I am aſſured of ſucceſs in my work, and victory over mine enemies. It was ſolemnly declared beforehand, [i] that the pleaſure of the Lord ſhould proſper in his hand, that he ſhould ſee of the travail of his ſoul, and be ſatisfied. All that was to be done, ſuffered, purchaſed and enjoyed, was determined and agreed upon beforehand: The bleſſed ends and ſweet fruits of Chriſt's ſufferings were the joy that was ſet before Chriſt, which induced him to endure the croſs, and deſpiſe the ſhame [k]: The glory of God, and ſalvation of men ſet before Chriſt, in the divine decrees, and in the prophecies and promiſes of the word, moved him to die for us. Chriſt's ſufferings and glory, tho' wrapt

[g] Iſaiah xlii. 4. [h] Iſaiah l. 7.
[i] Iſaiah liii. 10, 11. [k] Heb. xii. 2.

up many times in dark metaphorical expreſſions, were the principal ſubject of the prophecies of the old teſtament; as we may gather from this paſſage, [1] *Of which ſalvation the prophets have enquired, ſearching what and what manner of time the ſpirit of Chriſt which was in them, ſignified, when it teſtified beforehand, the ſufferings of Chriſt, and the glory that ſhould follow.* The ſpirit of prophecy, was the ſpirit of Chriſt, long before he came in the fleſh; not the ſpirit of a power or property, or ſuper-angelic creature; but of the eternal Son of God: this ſpirit of Chriſt teſtified beforehand Chriſt's ſufferings, and the glory that ſhould follow; which ſhews that all things were known and determined beforehand, relating to Chriſt's ſufferings, and the glory which ſhould be the fruit and effect thereof.

Theſe things being premiſed, I proceed to conſider ſome of the great ends or fruits of Chriſt's crucifixion, mentioned in ſcripture.

I. Chriſt died, to make ſatisfaction to the

[1] 1 Pet. i. 10, 11.

juſtice

juſtice of God, for the ſins of the redeemed: this is called, by [m] the prophets, the chaſtiſement of our peace, which was upon Chriſt; and by [n] the apoſtle, an offering and a ſacrifice of a ſweet ſmelling ſavour. In the ceremonial law it was expreſsly declared, that no ſatisfaction ſhould be taken for him, [o] that was fled to the city of his refuge, that he ſhould not come again to dwell in the land till the death of the high prieſt; hereby, as ſome interpreters think, God would ſignifie the abſolute and indiſpenſible neceſſity of Chriſt's death, to expiate ſin, and redeem the ſinner: By the word ſatisfaction, I do not mean any ſort of removal of the reſentment of the perſon offended; ſuch as the ſatisfaction which men ſometimes demand one of another, which is meerly to acknowledge a fault, and beg pardon; but by ſatisfaction, I intend a ſuffering the puniſhment, which ſin had deſerved, and God's juſtice had demanded, and a fulfilling that obedience, which the law required to ſecure man's life and happineſs; [p] *he that does theſe things,*

[m] Iſaiah liii. 5.
[n] Epheſ. v. 2.
[o] Numb. xxxv. 32.
[p] Galat. iii. 12.

ſhall live in them. It is the part of juſtice to give to every one his due; the wages of ſin is death, therefore juſtice makes this retribution, or inflicts this puniſhment; Chriſt's voluntary engagement to be our ſubſtitute and ſurety, and God's laying on him, as ſuch, the iniquity of us all, were the grounds and reaſons of his paying our debts, and making ſatisfaction for our ſins; the inflicting the puniſhment was neceſſary, on the account of thoſe ſins which had been committed; and the obedience was neceſſary, as Chriſt ſtood in the room of thoſe, who being God's creatures, were bound to do what the law required, as well as to ſuffer what it threatned, in caſe of diſobedience. It is very abſurd to think, that our violation of the law, or the ſatisfaction made for that violation, ſhould render the obedience needleſs. If it was juſt and neceſſary for *Adam* in innocence to obey the law, it is juſt and neceſſary ſtill, for the holineſs and authority of God and his law are the ſame as they were before the fall: [q] If it was neceſſary then, why ſhould it not be juſtly

[q] Mat. v. 17.

required

required ſince? Chriſt did not come to deſtroy the law, but to fulfill it; the neceſſity of Chriſt's ſufferings has been ſtated and proved [r] before; I would add here a little more on this ſubject. God's eſſential holineſs makes him neceſſarily to hate ſin; therefore his eſſential rectitude, righteouſneſs and juſtice muſt neceſſarily incline him to puniſh it, and his government alſo makes it neceſſary [s] *To ſlay the righteous with the wicked, and that the righteous ſhould be as the wicked, that be far from thee, ſhall not the judge of all the earth do right?* Whatever ſome men boldly and falſely ſay to the contrary, the ſcriptures aſſure us, [t] that God will by no means clear the guilty; and [v] that without ſhedding of blood, there is no remiſſion. Let the adverſaries of this truth produce any one inſtance, in all the word of God, of ſpiritual and eternal forgiveneſs granted to any perſon, without ſatisfaction made by Chriſt for his ſins. [w] *God has ſet forth Chriſt, to be a propitiation, thro' faith in his blood, to declare his righteouſneſs. For the remiſſion of ſins*

[r] See above page 212. [s] Geneſis xviii. 25.
[t] Exod. xxxiv. 6. [v] Heb. ix. 22. [w] Rom. iii. 25, 26.

that are paſt; to declare his righteouſneſs, that he might be juſt, and the juſtifier of him which believes in Jeſus. Juſtice is an eſſential attribute of God: This perfection he exerts and diſcovers in ſhedding Chriſt's blood, for the remiſſion of ſins, as is very evident in the laſt cited ſcripture.

Some attributes of God form their objects, others only exert themſelves upon objects, fitted and prepared for them to work upon. Divine wiſdom contrived, divine power created all things, but divine mercy exerts itſelf only upon the miſerable, and vindictive juſtice only upon the guilty; as infinite power was in God, before ever the world was created; ſo vindictive juſtice was in the nature of God before ever there was any ſin to puniſh. It was not abſolutely neceſſary, that God ſhould puniſh ſin as ſoon as it was committed; but the eſſential rectitude, and juſtice of God made it neceſſary, that if ever ſinners be ſaved from miſery, ſatisfaction be made for their ſins, otherwiſe whilſt God glorified his mercy, he would have injured his righteouſneſs and purity; but infinite wiſdom has found out a way, to ſatisfie fully both juſtice and mercy

mercy in our redemption by Chriſt; *Mercy and truth are met together; righteouſneſs and peace have kiſſed each other:* [x] This will be the admiration and delight of all the redeemed for ever. God is to be regarded more than man, and his honour to be promoted, rather than our happineſs, in caſe both could not be ſecured. God had engaged his truth, in pronouncing this threatening, *In the day thou eateſt thereof, thou ſhalt ſurely die,* [y] before mercy had ſpoke one word, or at all diſcovered itſelf. Can it then be reaſonably ſuppoſed, that when mercy puts in its plea for the fallen creature, God would give up the rights of juſtice, and act contrary to his ſolemn declaration and ſentence? This would not have been conſiſtent with the perfections of his nature, and the wiſdom and honour of his government over the world. *I kept ſilence,* (ſays God) *and thou thoughteſt I was altogether ſuch an one as thy ſelf.* [z] If a temporary ſuſpenſion of puniſhment cauſed men to think, that God did not hate ſin, that it was as grateful to him, as to the ſinner, what then would they have infer-

[x] Pſal. lxxxv. 10. [y] Gen. ii. 18. [z] Pſal. l. 20.

red from God's pardoning and ſaving ſinners, without any ſatisfaction to his law and juſtice? Would they not have ſaid, tho' the ſcriptures declare, that death is the wages of ſin, that God will by no means clear the guilty, that he will render tribulation, anguiſh and wrath to every ſoul of man that doth evil; yet theſe are words only, to keep the world in awe, for he can eaſily forgive, and paſs by ſin; and therefore it is not ſo contrary and odious to him, as has been pretended? I conclude therefore that the holy and all-wiſe God could not do a thing, which would have encouraged his being diſhonoured, juſtified the rebellions of ſinners, and render'd his word not fit to be truſted and regarded. How thoſe who deny the ſatisfaction of Chriſt, will guard againſt theſe horrid imputations, I confeſs, I know not; nor upon their ſcheme, do I think it is poſſible to do it. The prophet [a] *Daniel* has told us, that ſeventy weeks were determined, to make reconciliation for the ſins of the people. The apoſtle ſays [b], that when we were enemies we were reconciled to God, by the death of his Son: Re-

[a] Dan. ix. 24. [b] Rom. v. 10.

conciliation

conciliation here muſt mean ſatisfaction, not man's renovation; for a renewed or ſanctified enemy is a contradiction. Chriſt, at once, paid the price of redemption, and made ſatisfaction for the ſins of men, whilſt many of them were yet in their enmity againſt him. Satisfaction ſuppoſes an injury and offence, the injury and offence ſuppoſes a right, which the offended perſon had to ſomething denied him: Sin is a violation of God's authority, purity, and righteouſneſs, in his law and government, a defrauding him of that ſubjection and obedience to which he had the higheſt right. Chriſt, by his obedience and ſufferings, bore the puniſhment due to us, as ſinners, and fulfilled that obedience which God juſtly claimed from us, as his creatures; and having thus removed the injury and offence, he is very properly ſaid to reconcile us to God, by his death; he made plenary and full ſatisfaction to divine juſtice, for all the ſins of the redeemed; this is the foundation of all the church's hopes, and happineſs, for which reaſon the ſcriptures much inſiſt upon it. All the expiatory attoning ſacrifices, under the law, preached this

doctrine to the people; [c] *They were a ſhadow of good things to come, but the body is Chriſt, who put away ſin, by the ſacrifice of himſelf. God laid on him the iniquity of us all, the chaſtiſement of our peace was upon him, and by his ſtripes we are healed.*

Chriſt was, in the appointed time,[d] to make an end of ſin, to make reconciliation for iniquity, and to bring in an everlaſting righteouſneſs: He gave his life a ranſom for many; he is the [e] Lamb of God, that takes away the ſin of the world; he offered a ſacrifice to God, of a ſweet ſmelling ſavour; thro' his blood we have redemption, and the forgiveneſs of ſins; he was delivered for our offences, and raiſed again for our juſtification; he redeemed us to God, by his blood, and by the merit of his death we are juſtified. When we have conſidered theſe, and a multitude of other ſcripture-expreſſions of the ſame import, is it not juſtly aſtoniſhing, to find any men, who own the ſcriptures, impudently denying, that Chriſt's death made ſatisfaction for the ſins of men? "All that Chriſt ſuffered can

[c] Heb. x. 1. Heb. ix. 26. Iſa. liii. 5, 6.
[d] Dan. ix. 24.
[e] John i. 29.

of

of itſelf have no more virtue in it, than if any mere man had undergone the ſame; it is a truth that this price was received by none, for on that account is our deliverance not a true, but a metaphorical redemption," ſaith [f] *Socinus*: Theſe paſſages ought to be deteſted by every one, to whom Chriſt and his own ſoul are precious. "Tho' now it is the vulgar ſentiment of Chriſtians, that Chriſt merited ſalvation for us by his death, and fully ſatisfied for our ſins; yet this is a deceitful and erroneous opinion, and extreamly dangerous," ſaith *Smalcius*.[g] But this is contrary to the holy ſcriptures, which tell us, [h] that Chriſt redeemed us from the curſe of the law, being made a curſe for us; that he blotted out the hand-writing which was againſt us, nailing it to his croſs; that

[f] Quicquid paſſus eſt Chriſtus, nullam vim majorem per ſe habere poteſt, quam ſi quilibet purus homo idem paſſus eſt. Socin. de Servat. par. 3. C. 4.

Et rectè eſt neminem id pretium accepiſſe affirmare, ea ſiquidem ratione potiſſimum non vera ſed metaphorica redemptio liberalis noſtra eſt. Idem par. 2. C. 2.

[g] Etſi nunc vulgo chriſtiani ſentiunt, Chriſtum morte ſuâ nobis ſalutem meruiſſe, & pro peccatis noſtris plenarie ſatisfeciſſe, tamen iſta ſententia eſt fallax, & erronea, & admodum pernicioſa. Cat. Racov. C. 8. q. 12.

[h] Galat. iii. 13. Col. ii. 14. Rev. i. 5.

he waſhed us from our ſins in his own blood. If we ſet aſide Chriſt's ſatisfaction, what ſenſe can theſe texts convey to us, worthy of the oracles of God? It is to be obſerved, that Chriſt's death was [i] for the redemption of the tranſgreſſions which were under the firſt teſtament, that he called might receive the promiſe of the eternal inheritance: The redemption of tranſgreſſions, is the deliverance of the tranſgreſſors from all the evils they were ſubject to, on their own account, by the payment of a ſatisfactory price.[k]

To make it evident, that Chriſt's ſatisfactory offering was preſented to God, not only for ſuch as lived ſince his incarnation, but alſo for ſuch as lived and died before it, let the following words of the apoſtle *Paul* be conſidered. [l] *Then muſt he often have ſuffered, ſince the foundation of the world, but now once in the end of the world, hath he appeared, to put away ſin, by the ſacrifice of himſelf.* The ſuppoſition which the apoſtle here goes upon, is, that there was a neceſſity for the expiation of the ſin of all, that were to be ſaved from the

[i] Heb. ix. 15. [k] See Dr. *Owen* on the place. [l] Heb. ix. 26.

foun-

foundation of the world. Chriſt did that by one offering, which the Levitical prieſthood could not do, by often entring into the holy place with blood. The [m] old teſtament ſaints were ſaved by the grace of Chriſt, who loved all his ſheep, and gave himſelf for them.

Againſt Chriſt's ſatisfaction many things have been alledged, by its adverſaries.

1. It is objected, that Chriſt's taking our nature, and dying for us, was the fruit of God's love; *for* [n] *God ſo loved the world, as to give his only begotten Son*; therefore there was no need of ſatisfaction where there was no offence or injury. To this I anſwer; God's love to our perſons, is not inconſiſtent with his being offended and injured by our ſins. [o] *God loved us and ſent his Son, to be the propitiation for our ſins.* His love did not make the atoning ſacrifice unneceſſary, but the more neceſſary; if he had not loved us he might have left us, as he did the fallen angels, to bear the puniſhment our ſelves; but ſeeing he loved men, he will have all the injuries and

[m] Acts xv. 10. [n] John iii. 16. [o] 1 John iv. 10.

provo-

provocations taken out of the way, by Chriſt's propitiation; that ſo juſtice being ſatisfied, and God's honour vindicated, he might freely receive us, and place us in his preſence for ever. According to our adverſaries the apoſtle ſhould have ſaid, God loved us, and therefore there was no need to ſend his Son as a propitiation for our ſins; but he ſays directly the contrary.

2. It has been farther objected; that if Chriſt be God, and yet made ſatisfaction for our ſins, then he ſatisfied himſelf, or both made and received the ſatisfaction, which is abſurd; but here I would ask, does the holy Ghoſt utter an abſurdity, when he ſays, [o] *God was in Chriſt reconciling the world to himſelf*; or when he ſays of Chriſt, that *he purged our ſins by himſelf?* The ſatisfaction was made in and by the humane nature, and accepted by the divine; the divine nature did not, could not ſuffer, therefore did not make the ſatisfaction. In an œconomical ſenſe, it was the Father who was lawgiver, judge and avenger: He found the ranſom, he bruiſed and put

[o] 2 Cor. v. 19. Heb. i. 3.

Chriſt

Chriſt to grief. The eternal glorious Son of God, according to order, aſſumed a humane nature, and therein obeyed, and ſuffered, all that God's law and juſtice required, for he fulfilled all righteouſneſs; ſo that there is a ſufficient diſtinction, between the nature in which the ſatisfaction was made, and the being to whom it was made; the former was the humane nature, the latter the infinite eternal God. Alſo the perſon who made the atonement, is Jeſus Chriſt, God-man and Mediator; the perſon who as a judge received it, is God the Father; ſo that it cannot juſtly be ſaid, it is the ſame perſon who makes, and receives the ſatisfaction, or that Chriſt properly ſatisfied himſelf: It is true the union of his divinity with the humanity, gave a greater dignity to the obedience and ſufferings of the humane nature; but that falls ſhort of what the objectors pretend, nor doth it involve our ſcheme in any abſurdity.

3. It is ſurmiſed, that if Chriſt, in his death, made ſatisfaction to the Father for our ſins, yet ſtill the debt is due to Chriſt; he may require it of us, and ſo 'tis only transferred, not ſatisfied; but I would obſerve, that

that Chriſt laid no engagement, or obligation on the redeemed to repay him; he well knew we were not able, and beſides, he choſe to manifeſt the infinite riches and freeneſs of his grace to loſt ſinners? He who dwelt in the fleſh, was the Maker and Lord of it, and had a right to employ it in this ſervice for us, without requiring the principal debt, or obliging us to make him reſtitution: nor does he in his word demand more of us, than to give up our ſelves to him, [p] to love him, and to live to him, and to glorifie him, as thoſe who are not their own, but are bought with a price.

4. It is ask'd, why might not the Father have remitted the original debt, without any ſatisfaction, as well as the Son, when he made it, require no ſatisfaction from us? I anſwer, the caſes are vaſtly different; God had declared, that he would by no means clear the guilty; his truth, righteouſneſs, holineſs, and government required, that ſatisfaction ſhould be made to the Father, but Chriſt acted in quite another ſtation and capacity; he did not take our nature to enrich himſelf, for

[p] Rom. vi. 13. 1 Cor. v. 14, 15.

this

this is called [q] making himſelf poor; but his love to the Father and to men, cauſed him freely, without any after demand of ſatisfaction from us, to purchaſe the church with his own blood. There was not the ſame reaſon for God to forgive us, without any ſatisfaction at all; as for Chriſt freely to beſtow his labours and ſufferings upon us, for Chriſt acted as mediator and ſurety, not as the ſupreme governor and judge; he conformed to the Father's commandment, and preſented his moſt precious ſacrifice to him, his recompenſe therefore muſt be from the Father, who appointed him to do the work; from us he can have no equivalent, he therefore is repreſented ſaying, *My judgment is with the Lord, and my reward is with my God* [r].

5. It is objected, that free forgiveneſs and full ſatisfaction are inconſiſtent, for we are juſtified freely by the grace of God; [s] therefore to require a full ſatisfaction, is as if a creditor ſhould ſay to his debtor, pay me all thou oweſt me, and I will freely forgive thee thy whole debt; to which the other

[q] 2 Cor. viii. 9. [r] Iſaiah xlix. 4. [s] Rom. iii. 24.

might reply; If I make thee full payment, thou neither giveſt me nor forgiveſt me any thing: But here I may juſtly take notice, that if we could not tell how to reconcile theſe two, free forgiveneſs, and full ſatisfaction; yet we are bound to believe them to be both true and conſiſtent, one with the other, becauſe the ſcriptures ſo plainly connect, and joyn them together, [t] *being juſtified freely by his grace, thro' the redemption that is in Jeſus Chriſt; God for Chriſt's ſake hath forgiven you.* Free forgiveneſs and full ſatisfaction are then only inconſiſtent, when it is the ſame perſon who makes the ſatisfaction, and receives the free forgiveneſs; in this caſe, indeed, full ſatisfaction and free forgiveneſs are inconſiſtent; but this is not the ſtate of the caſe before us, for it is Chriſt that makes the ſatisfaction, and the redeemed, are thoſe who receive the forgiveneſs: Chriſt might claim it as a debt, but to us it is all free grace. It was free grace in God, to find out and appoint a ſurety, and accept the payment from him, which might have been peremptorily required of us: It was free grace in God to ſend

[t] Rom. iii. 24. Epheſ. iv. 32.

his

his own Son, made of a woman, and made under the law, that he might redeem them that were under the law: It was free grace in Chriſt to pay our debt, and purchaſe the eternal inheritance; it is free grace that moved God to ſend the holy Spirit to work faith in our hearts, and make us partakers of Chriſt's redemption; free forgiveneſs and full ſatisfaction are not therefore inconſiſtent. It is not the diſgrace, but the peculiar glory of our religion, that the juſt God, and the Saviour meet in our redeemer, and there is none elſe, [v] or there is not ſuch another inſtance.

And I may farther ask, if it be not conſiſtent with the honour and holineſs of God, to forgive men their ſins, without faith and repentance, as conditions of pardon, which is the doctrine of the objectors, how is it conſiſtent with the honour and holineſs of God, to forgive ſins without a plenary full ſatisfaction to his law and juſtice? And alſo, if the making faith and repentance, performed by man, the conditions of forgiveneſs, as the objectors teach, doth not hin-

[v] Iſaiah xlv. 21.

der its freedom; why ſhould ſatisfaction for ſin made by another, for the ſinner, hinder the freeneſs of God's goodneſs?

6. It is pretended, that if God was ſo ſevere, as not to pardon us without a ſatisfaction, and if the Son of God undertook and accompliſhed it for us, then the Son's love towards us is greater than the Father's. To this I reply; the love of the Father is infinite, ſo is that of the Son; and in what is infinite, there are no degrees, and therefore the love of the Father, and of the Son, is to be admired, but not to be ſet the one above the other. [w] It was infinite love in the Father, that cauſed him to give his Son, and infinite love in the Son, that inclined him to give himſelf: to find, and become a ranſom, proceeded from the ſame boundleſs grace, in the Father and the Son; and therefore they are both to be joyntly and equally admired and praiſed.

That ſatisfaction to the juſtice of God, for the ſins of the redeemed, was one glorious end and fruit of Chriſt's death is a truth which we are bound firmly to believe, and

[w] 1 John. iv. 10. 1 John iii. 16.

conſtantly to hold faſt, whatever are the cavils and contradictions of its enemies: That Chriſt not only enter'd upon the work, but fully accompliſh'd it, appears from the Holy Scriptures; for, [x] *by one offering he hath perfected for ever them that are ſanctified. By his own blood he enter'd once into the holy place, having obtained eternal redemption for us.* [y] Chriſt's reſurrection from the dead, and his being received up into glory, and ſitting at the Father's right hand, as a Prince and a Saviour, all make it evident that he payed our whole debt; juſtice had nothing more to demand, and [z] therefore the judge and the avenger diſcharged him from priſon, and from judgment, brought him from the dead, as a God of peace, and highly exalted him: If no ſatisfaction had been made, or but an imperfect one, it might have created an uneaſineſs in the Chriſtian's mind, every time he ſhould reflect upon the injury ſuſtained by the veracity, juſtice, and holineſs of God, in his forgiveneſs and ſalvation. But now he may adopt the language and

[x] Heb. x. 14. ix. 12. [y] Rom. iv. 25. 1 Tim. iii. 16. Heb. i. 3. Acts v. 31. [z] Iſaiah liii. 8. Heb. xiii. 20. Philippians ii. 9.

joys of the heavenly hoſt, [a] *glory to God in the higheſt, on earth peace, and good-will towards men.* God's glory is not leſſened, but highly advanced in this way of our ſalvation; this may alſo encreaſe our humility, when we conſider, that when in our ſelves we are as poor and inſolvent as others, meer bankrupts, our debts were paid, and our inheritance purchaſed, not by our own treaſure, but by the labours, ſufferings and death of the Son of God himſelf; no leſs a perſon being able to do it. Good men have ſometimes found it very hard to bear God's temporary diſpleaſure. *Heman* [b] ſaid, *whilſt I ſuffer thy terrors I am diſtracted*: how then ſhould they be able to ſuſtain, and ſurvive all the wrath due to their ſins? [c] *who can ſtand before his indignation, and who can abide in the fierceneſs of his anger? his fury is poured out like fire.* The church of God ſaw, that ſhe had but one way for ſalvation; *Iniquities prevail againſt me, as for our tranſgreſſions thou ſhalt purge them away.* [d]

7. It has been alledged, that the pardon of ſin is in ſcripture aſcribed to the juſtice

[a] Luke ii. 14. [b] Pſalm lxxxviii. 15.
[c] Nahum i. 6. [d] Pſalm lxv. 3.

of God, but not the puniſhment of it; [e] *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and cleanſe us from all unrighteouſneſs.* I anſwer, if juſtice be not an eſſential perfection of God, it can no more be concerned in pardon, than in puniſhment; but the ſcriptures deſcribe God, [f] as a God of truth and without iniquity, juſt and right. God's juſtice is concerned in pardoning the penitent believer, becauſe Chriſt has paid his debt, ſatisfied for his offences; and it is as contrary to juſtice to exact a double ſatisfaction for the ſame ſins, as to have none at all; moreover God has promiſed pardon for Chriſt's ſake to the penitent believer, and he could not be true and juſt to his word, if he ſhould with-hold it. The apoſtle therefore explains his meaning, when he joins juſtice and faithfulneſs together in this work: He is juſt in pardoning the penitent believer, becauſe Chriſt has purchaſed his forgiveneſs; and he is faithful, becauſe the Father has promiſed it; the former may be collected from a preceding paſſage, [g] *the blood of Jeſus Chriſt his Son*

[e] 1 John i. 9. [f] Deut. xxxiv. 3. [g] 1 John i. 7.

cleanſeth us from all ſin: The latter is evidently contained in the word faithfulneſs, which muſt refer to ſome previous promiſe or engagement.

It is evidently falſe, that juſtice is not, in ſcripture, applied to the puniſhment of ſin; [h] *whom God hath ſet forth to be a propitiation, thro' faith in his blood, to declare his righteouſneſs that he might be juſt.* God has declared his righteouſneſs, or diſtributive juſtice in the puniſhment of our ſins, upon Chriſt our ſurety, that there might be no eclipſe of his juſtice in that glorious act of his grace, his juſtifying him that believeth in Jeſus. Juſtice without Chriſt's ſatisfaction, had eternally precluded, and ſhut out our juſtification, but being ſatisfied and

[h] Rom. iii. 25, 26. Εἰς ἔνδειξιν τῆς δικαιοσύνης· εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον· The word δικαιοσύνη is render'd righteouſneſs, *viz.* diſtributive juſtice, or a giving to every one his due, and ſo the word δίκαιος is here render'd juſt, and is the very ſame word uſed, 1 *John* i. 9. where it is applied to the pardon, as here it is to the puniſhment of ſin upon Chriſt. Juſtitia vindicatrix maxime declaratur in Chriſti redemptione. Paræus in Loc.—The word δίκαιος is uſed about eighty times, in the New Teſtament, when it relates to God, as here, it always ſignifies either the equity and congruity of his dealings, or his faithfulneſs to his word, or his vindictive juſtice, Dr. *Whitby* on the place.

mani-

manifeſted, in the blood of Chriſt, it ſecures the believer's juſtification; it is as contrary to juſtice now to withhold it, as without the intervention of Chriſt's ſatisfaction, it would have been to have granted it. It is making a man odious to mankind to repreſent him as deſtitute of a principle of juſtice and righteouſneſs; and is it poſſible to conceive of the higheſt and beſt of beings, as not having this righteouſneſs, and juſtice in his nature? how then is he fit to govern the world by his providence, to protect and reward the good, and puniſh the evil doers? What certainty can there be of future rewards and puniſhments, according to what is juſt and right? and how is it poſſible to maintain holy and honourable apprehenſions of God, if we do not conceive of him, as naturally hating ſin and inclined to puniſh it?

If it be ſaid, ſuch a reſolution is an act of his free will, not the neceſſary effect of his nature; I would take notice, that here is a diſtinction without a difference; the nature and will of God are one, he is an infinite ſpirit, his underſtanding, will, power and other perfections are his very nature, eſſence, and being. Juſtice is as eſſential and neceſ-

neceſſary a perfection of God, as any other of his attributes: An unjuſt God is no God; an unjuſt governour or judge of the world, can be no righteous governour or judge, and therefore cannot be God, the higheſt and beſt of beings: If God's juſtice be as eſſential to him as his goodneſs, truth and power, then it is as neceſſary to be exerted and glorified, in caſe of ſin; It was not therefore poſſible, that the cup ſhould paſs from Chriſt; [i] *he that abſolves the wicked, and condemns the righteous, is an abomination to the Lord.* It is then contrary to the nature of God, ſo to do himſelf; [k] *ſhall not the judge of all the earth do right?* When God proclaimed his name, one part of it was, [l] *who will by no means clear the guilty.* It became God, it was ſuitable to his nature and perfections, his holineſs, juſtice and righteouſneſs, in bringing many ſons to glory, to make the captain of their ſalvation perfect thro' ſufferings. [m]

[i] Prov. xvii. 15. [k] Gen. xviii. 25.

[l] Exod. xxxiv. 7. Quid ergo aliud eſt, (ſcilicet odium Dei adverſus peccata) quam voluntas conſtans puniendi ea vero eſt ipſiſſima Dei juſtitia vindicatrix---conſtans & immutabilis voluntas eſt cum ab ipſâ Dei eſſentiâ haud quaquam diſtet neceſſe eſt ut ſit, & poſito objecto, neceſſe eſt ut operetur, quamvis liberè. Dr. *Owen*, Diatribe de Juſtitiâ. *p.* 227. 222.

[m] Heb. ii. 10.

Con-

Conſcience tells the ſinner, what God's judgment is, and they who commit ſuch things are worthy of death; [n] God's law is holy, juſt and good, 'tis the image of God's eſſential holineſs, juſtice, and goodneſs, [o] and this law curſeth every one that continues not in all things written therein to do them [p]; Chriſt therefore redeemed us from the curſe, being made a curſe for us. [q] It was not poſſible that the blood of bulls ſhould take away ſins; but why not, if there was no eſſential juſtice in God, which made ſatisfaction for ſin neceſſary? Upon the whole, Chriſt made atonement by his death, the deſign of it was to ſatisfy offended juſtice, [r] and reconcile us to God.

II. Chriſt died to bring in an everlaſting righteouſneſs. [s] This was foretold by the prophet *Daniel*, and affirmed by the apoſtle *Paul*, in the plaineſt and fulleſt words that can be; [t] *he made him to be ſin for us; who knew no ſin, that we might be made the righteouſneſs of God in him.* I am ſenſible, that Chriſt's ſatisfaction and righteouſ-

[n] Rom. i. 32. [o] Rom. vii. 1, 2. [p] Galat. iii. 10. 13.
[q] Heb. x. 4. [r] Rom. v. 10. [s] Dan. ix. 24.
[t] 2 Cor. v. 21.

neſs

neſs are very cloſely connected, and united one with the other; and therefore ſome may think, it had been more proper to have put them both under one head; but becauſe I find the ſcriptures often ſpeaking of them ſeparately and diſtinctly, I thought it beſt to follow their example. I ſhall not enter into a large explication of the cauſes, nature, parts, properties and extent of this righteouſneſs, but only give ſome brief hints, which may excite us to value, and make more uſe of it, which doubtleſs will be pleaſing to God, ſeeing he made Chriſt to be ſin for us, or to ſuffer and ſatisfie for our ſins, that we might be made the righteouſneſs of God in him.

1. The righteouſneſs I ſpeak of is in Chriſt as the ſubject of it, he wrought it out, he brought it in. If faith itſelf were the matter of it, then it would be the righteouſneſs of God in us, not in him, ſeeing faith is in the believer, as the ſubject of it. Inherent righteouſneſs is not a given, received, revealed righteouſneſs, as that is, [y] whereby we are juſtified and reign in life,

[y] Rom. v. 17.

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therefore it is Chriſt's righteouſneſs which is given to us, and we are ſaid to reign in life, by one Jeſus Chriſt. The word receiving ſignifies, that this righteouſneſs is ready wrought out, and that God gives it, and faith embraces and receives it; what idea can any man have, of receiving an abundance of the gift of that righteouſneſs, which is in himſelf, and wrought out by himſelf? If faith be the matter of the righteouſneſs, which God gives, and the receiver of it, then faith muſt receive itſelf; therefore the faith receiving, and the righteouſneſs received are not the ſame; but if we underſtand the receiving the gift of righteouſneſs, of Chriſt's righteouſneſs given on God's part, and received by faith on ours, the expreſſions are very proper and clear. [w] *Chriſt of God is made unto us righteouſneſs*; the gift of righteouſneſs is from him; the ſcriptures [x] ſpeak of the bleſſedneſs of the man, to whom God imputeth righteouſneſs without works. Can this be the work of faith, and the works that flow from faith? is that a righteouſneſs without works, any works of a man's

[w] 1 Cor. i. 30. [x] Rom. iv. 6.

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own, or muſt we not rather underſtand it, of Chriſt's righteouſneſs, which is imputed to men, without any mixture of their own works, [y] and is to, and upon all that believe, for there is no difference? [z] *As by the diſobedience of one,* (the firſt *Adam*) *many were made ſinners,* (and that was, without adding to his diſobedience, the ſins of his ſeed;) *ſo by the obedience of one* (the ſecond *Adam*) *many are made righteous* (without adding to his obedience, that of his ſeed or ſervants.) When God has limited the obedience, by which we are made righteous to one, ſurely it is a moſt unwarrantable boldneſs and preſumption, to bring in others, as partakers with Chriſt in that obedience, by which many are made the righteouſneſs of God in him.

2. The matter of this righteouſneſs is Chriſt's perfect conformity to the law of God, in his active and paſſive obedience, as our ſubſtitute and ſurety: This is the ſame with that ſatisfaction before inſiſted upon, but conſidered under a different relation, and reſpecting a different object. As ſatiſ-

[y] Rom. iii. 21, 22. [z] Rom. v. 19.

faction,

faction, it relates chiefly to the law and juſtice of God, but as righteouſneſs, it terminates upon men; therefore we are ſaid to be made his righteouſneſs. As God made Chriſt to be ſin for us, by imputing our ſins to him, and puniſhing them upon him, ſo he makes us the righteouſneſs of Chriſt, by imputing it to us, and juſtifying us by it.

The ſame obedience of Chriſt, is by divines called his merits, with reſpect to its deſerving, procuring, or purchaſing eternal life for us; the word merit is not found in ſcripture, but the thing intended by it, as now explained, is often mentioned; particularly when Chriſt is ſaid to have [a] purchaſed the church by his own blood, and to have obtained eternal redemption for us; it is called the righteouſneſs of God, in contra-diſtinction to all righteouſneſs in us, or in any other creatures; and it is that which God has appointed, revealed, and commanded us to receive, and wherein he accepts us to eternal life. Chriſt is the [b] end of the law, for righteouſneſs to every one that believes; for in Chriſt there is the per-

[a] Acts xx. 28. Heb. ix. 12. [b] Rom. x. 4.

fection of the law for righteouſneſs. Whatever puniſhment and obedience the law required of the believer, that Chriſt fulfilled for him, as his juſtifying righteouſneſs; the perſons to whom this righteouſneſs belongs, are thoſe for whom he was made ſin, and who are made the righteouſneſs of God in him. It is not ſaid, who are made righteous, for that might refer to our imperfect, inherent righteouſneſs, but *that we might be made the righteouſneſs of God:* The making [c] us this righteouſneſs, is the work of God; *who of God is made to us wiſdom and righteouſneſs.* It belonged to the ſame ſovereign Lord, who imputed our ſins to Chriſt, to impute Chriſt's righteouſneſs to us, and eſpecially ſeeing it was for this very end, that he made Chriſt ſin, that he might make us the righteouſneſs of God in Chriſt.

It may be objected that it is not ſaid, that we mightbe made the righteouſneſs of Chriſt, but of God. I anſwer, by the righteouſneſs of God is not meant the eſſential righteouſneſs of God, that is incommunicable? therefore Chriſt's ſufferings could not bring us into

[c] 1 Cor. i. 30.

participation of it, this glory God will not give to another, nor are we indeed capable of receiving it; for we muſt have the ſame eſſence, if we had the ſame eſſential righteouſneſs with God; but the very text from which the objection is drawn, makes it very plain, what righteouſneſs is meant, when it is ſaid, *in him, viz.* in Chriſt. He is the ſubject of it, it is called, [d] *the righteouſneſs of our God and Saviour Jeſus Chriſt*; God and Saviour here denote one and the ſame perſon, as the [e] grammatical conſtruction of the words leads us to underſtand them; and if this be the true ſenſe, then the righteouſneſs of Chriſt is the righteouſneſs of God, or of him who is God, [f] *Jehovah* our righteouſneſs.

[d] Τῦ Θεῦ ἡμῶν καὶ Σωτῆρος Ἰησῦ χριςῦ, 2 Pet. i. 1.

[e] Dei noſtri & ſervatoris τῦ Θεῦ ἡμῶν καὶ Σωτῆρος, &c. ita neceſſe eſt conjunctim legamus, quia unicus eſt articulus—itaq; continet etiam hic locus manifeſtum divinitatis Chriſti teſtimonium. Beza in loc. τῦ Θεῦ ἡμῶν καὶ Σωτῆρος, ex græco apparet, hæc duo de uno & eodem dici, non autem de duobus diverſis ita ſcilicet ut vocabulum (Dei) intelligendum ſit de patre, (ſervatoris) vero de Chriſto, ſed utrumq; de Chriſto dicitur, quoniam ante nomen Σωτῆρος abeſt articulus τῦ. Piſcator ſchol. in loc.

[f] Jeremiah xxiii. 6.

The bringing in an everlaſting righteouſneſs, of which the prophet [g] *Daniel* ſpeaks, is by ſome underſtood, of Chriſt's having given us his goſpel, as the law of everlaſting righteouſneſs; but the goſpel is not a law, but a doctrine of grace; nor doth Chriſt ever intimate, that he came to bring in a new law, which muſt have put an end to that in force before, unleſs any can be ſtupid enough to think, that Chriſt would keep in force two ſuch very different laws at once; but our Saviour ſays, [h] he did not come to deſtroy the law, but to fulfil it: And the apoſtle ſays, [i] *we are under the law to Chriſt*; yet a man is not juſtified by the works of the law, not by his own righteouſneſs but by the righteouſneſs of God without the law, the righteouſneſs which is wrought out by Chriſt, imputed by God, and received by faith, which ſort of righteouſneſs [k] the law knew nothing of; but required every perſon under it, to do all things contained in it, and denounced a curſe upon the leaſt failure or violation of it [l]. If

[g] Dr. *Prideaux* Connect. Part I. p. 380. ed. 9.
[h] Matth. v. 17.
[i] 1 Cor. ix. 21.
[k] Rom. iii. 21.
[l] Galat. iii. 10.

there were ſuch a goſpel law in being, it is very ſtrange that Chriſt did not ſolemnly proclaim it, fix ſome marks of diſtinction upon it, whereby we might know it, and that the writers of the new teſtament ſhould ſo often ſpeak of the moral law, as ſtill in force, and expreſſly ſay, the law is not of faith; that if the inheritance be of the law, it is no more of promiſe; and that if there had been a law given, which could have given life, righteouſneſs had been by the law. [m] Here ſurely had been a juſt occaſion, to diſtinguiſh between the moral and evangelical law, (and it ſeemed very neceſſary to prevent any miſtake, in a matter of ſuch importance) for us to have been told, that the moral law could not give us life, yet there is a goſpel law that can and doth; the apoſtle ſays, *is the law againſt the promiſes? God forbid.* [n] But it is, I think, impoſſible, to reconcile a law that requires perſonal perfect obedience, and curſes every one that continueth not in all things written therein to do them, with this goſpel law; [o] which, as it is ſaid, abſolves, and ac-

[m] Galat. iii. 11. 18. [n] ver. 21. [o] ver. 10.

quits men upon an imperfect obedience, and righteouſneſs in themſelves. The apoſtle [p] makes a very plain diſtinction between the law of righteouſneſs, which he ſays the Jews had not attained to, and the righteouſneſs of faith, to which the gentiles had attained. The righteouſneſs of faith is not then a law righteouſneſs, but a goſpel righteouſneſs, even that of which the prophet [q] ſpeaks; *Surely ſhall one ſay, in the Lord have I righteouſneſs and ſtrength.*

It may be ſaid, the ſcriptures ſpeak of the law of faith. I anſwer, faith is called a law in a large ſenſe, as we read [r] of a law in the members, and a law of the Spirit of life, and the law of ſin: The word law, according to *Grotius* himſelf, is to be taken for every rule of living; or according to others the apoſtle called the doctrine of faith, the law of faith, in alluſion to the jewiſh way of ſpeaking; and if by the law of faith any law, appointing faith to be a man's juſtifying righteouſneſs, be intended, it will be hard to ſhew, how it excludes boaſting; whereas the apoſtle ſays, [s] boaſt-

[p] Rom. ix. 30, 31. [q] Iſa. xlv. 24.
[r] Rom. vii. 23. Rom. viii. 2. Rom. iii. 27. [s] Rom. iii. 27.

ing

ing is excluded by the law of faith. To what purpoſe can ſuch a law of faith as ſome plead for, ſerve, but to exalt a man's own righteouſneſs, and debaſe the righteouſneſs of Chriſt, as not ſufficient, or not appointed to juſtifie us fully, before God? Surely this is not the way to exclude boaſting, but to promote it; it is not the way to eſtabliſh the moral law, but to make it void, contrary to the apoſtle's words, [t] *do we then, thro' faith, make void the law? God forbid; yea we eſtabliſh the law.* It gave a wonderful ſanction and honour to the moral law, that Chriſt fulfilled it for us, and therein made it evident, [v] that not one tittle of it could paſs, till all was fulfilled; and by faith the believer is enabled to yield a better obedience, than any unbelievers deſtitute of the ſpirit and grace of Chriſt are able to do. Thus faith eſtabliſhes the law, tho' properly it is itſelf no law; for abrogating the ceremonial law the reaſon is evident; but for making void the moral law, and erecting another in its room, there is no apparent reaſon at all. If the moral

[t] Rom. iii. 31. [v] Matth. v. 18.

law was at firſt agreeable to God's holy nature, and will, it is ſo ſtill; and there is the ſame reaſon of its continuance, as of its firſt inſtitution. I conclude then, that Chriſt bore the curſe and fulfilled the precept of the law, to work out, and bring in, an everlaſting righteouſneſs for us.

Some cannot bear the doctrine of Chriſt's imputed righteouſneſs, but yet they are very fond of the imputation of faith, and their own ſincere obedience for righteouſneſs; and ſome hotly contend for the imputation of the merits of their ſaints; ſo then it is not an imputation of righteouſneſs, but the imputation of Chriſt's righteouſneſs, which they ſo much diſlike; however this is the glorious title, which God has given him, *Jehovah* our righteouſneſs[w]. Thus he has been owned and received by the faithful, in all ages, and will be ſo to the end of the world. They ought to think, how they will anſwer it, who ſtick at no method, to rob him of this glory of his crown, and are building up their own cripled righteouſneſs, upon the denial of Chriſt's perfect and everlaſting righteouſneſs, which he lived

[w] Jer. xxiii. 6.

and

and died to work out for us. "[x] He was ſin, that we might be righteouſneſs, not our own, but the righteouſneſs of God, not in our ſelves, but in him, as he was ſin, not his own, but ours, not in himſelf, but in us." This is that comfortable truth which was taught long ago by the prophet, and ſhews, that from the firſt this was propoſed as one glorious end of Chriſt's ſufferings, [y] *by his knowledge ſhall my righteous ſervant juſtify many, for he ſhall bear their iniquities*.

III. Chriſt died to confirm the new covenant. *David* long ſince had declared the covenant to be everlaſting, ordered in all things and ſure [z]; from whence ſome might infer, that there was no need of Chriſt's blood, to ſecure the performance of the covenant, either on the part of the Father, or the Son, the veracity and love of each to the covenant ſeed, being ſufficient to ſecure to them all the bleſſings of the new covenant; but the veracity and truth

[x] Ipſe peccatum, ut nos juſtitia, nec noſtra ſed Dei, nec in nobis ſed in ipſo, ſicut ipſe peccatum, non ſuum ſed noſtra, nec in ſe, ſed in nobis, conſtitutum. Aug. Euchirid. ad Laurent. c. 41.

[y] Iſa. liii. 11. [z] 2 Sam. xxiii. 5.

of

of God the Father, and God the Son made it neceſſary, that Chriſt ſhould die to ſatisfie for ſin, and purchaſe grace and glory; [a] *and for this cauſe he is the mediator of the new teſtament, that by means of death for the redemption of the tranſgreſſions, that were under the firſt teſtament, they which are called might receive the promiſe of eternal inheritance.* Among other things here aſcribed to the death of Chriſt, and ſpoke of, as the end and deſign of it, is the taking away the ſin under the firſt covenant, which 'till expiated, abſolutely precluded men from partaking of the ſalvation of the ſecond covenant; for till the old debt be paid, man lies under the curſe, and therefore cannot at the ſame time have a title to heaven; but the death of Chriſt having taken away all iniquity, a glorious way is opened for God to receive us graciouſly, for him to exhibit, and for us to receive the promiſe of eternal inheritance. Chriſt's death may alſo, for another reaſon, be ſaid to confirm the new covenant, becauſe it purchaſed the great bleſſings of the covenant;

[a] Heb. ix. 15.

and

and we may ſay the very perſons who ſhall enjoy them: To open a way for the promiſe to operate, was a great thing, but it was ſtill greater, for Chriſt to purchaſe the church with his own blood; and not only ſo, but alſo to purchaſe [b] the poſſeſſion for us. Theſe things may ſerve as a key to open the ſenſe of ſeveral ſcriptures, relating to this matter. [c] *This is the blood of the teſtament, which God hath enjoyned to you.* This was to prefigure [d] that new covenant, which could not be eſtabliſhed; but with the blood of a ſacrifice: [e] *This cup,* (ſaith Chriſt) *is the new teſtament in my blood;* and the apoſtle *Paul* carefully recites theſe words of Chriſt in the account of the Lord's ſupper, which [f] he tells us, he had received from the Lord. *This cup is the new teſtament in my blood*; elſewhere [g] Chriſt's blood is ſtiled the blood of the everlaſting covenant; the blood of Chriſt as it was the blood of his ſacrifice to God, confirmed the covenant, and as it was to be ſprinkled, it procured and

[b] Epheſ. i. 14.
[c] Exod. xxiv. 8. Heb. ix. 20.
[d] Dr. *Owen* in loc.
[e] Luke xxii. 20.
[f] 1 Cor. xi. 25,
[g] Heb. xiii. 20.

communicated all the grace and mercy of the covenant to them who are taken into the bond of it, as one [h] explains the ſentence. Man was neither able of himſelf, when fallen, to enter into covenant with God, nor to keep covenant, or to do or ſuffer, what was neceſſary to be done and ſuffered, in order to the acquiſition and communication of the bleſſing of the new covenant: Chriſt therefore, as a ſurety, appointed of God, and voluntarily engaging himſelf, undertook to ſee all this done, to remove the curſe, ſlay the enmity, renew our minds, bring us to God in a ſtate of grace, and glory. And thus he eſtabliſhes the covenant, and is properly the ſurety of it, who has undertaken for the accompliſhment of it, according to theſe words. [i] *I will make an everlaſting covenant with them,* that I will not *turn away from them, to do them good, but I will put my fear in their hearts, that they ſhall not depart from me.* The Father has made the Son [k] heir of all things; Chriſt [l] made his will, and died to put it in force; and if a man's teſtament

[h] Dr. *Owen* in loc.
[i] Jer. xxxii. 40.
[k] Heb. i. 2.
[l] Heb. ix. 16, 17.

thus

thus confirmed, remains unchangeable, [m] and no man diſanulls or adds thereto, how much more ſtable and firm muſt the teſtament of Chriſt be, which is the ſum and ſubſtance of the new covenant? Hence it appears, that the confirmation of the new covenant was one glorious end and fruit of Chriſt's death.

IV. Chriſt died to condemn, deſtroy, and make an end of ſin; [n] *ſeventy weeks are determined to make an end of ſin*; Chriſt came to ſave his people from their ſins; he gave himſelf to redeem us from all iniquity; our old man was crucified with Chriſt. In Chriſt's death is contained the ruin of the whole body of this death, Chriſt's death takes away its guilt, or condemning power: [p] *Who is he that condemneth, it is Chriſt that died. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us.* Chriſt having been made under the law, [q] God ſends forth his ſpirit into the hearts of the redeemed, enabling them to cry Abba Father; when this is done, ſin has loſt its dominion, the perſon

[m] Galat. iii. 15. [n] Dan. ix. 24. [o] Matt. i. 21. Titus ii. 14. Rom. vi. 6. [p] Rom. viii. 34. Epheſ. i. 7. [q] Galat. iii. 13. Coloſſ. ii. 14. Galat. iv. 4, 5, 6. Rom. viii 2. vi. 14. Coloſſ. i. 11.

is

is delivered from the powers of darkneſs, and tranſlated into the kingdom of God's dear Son. The progreſſive work of ſanctification and mortification, brings the Chriſtian every ſtep nearer to ſin's total and final deſtruction; [r] *The very God of peace ſanctify you wholly; faithful is he that calleth you, who alſo will do it.* [s] At death the very being of ſin is taken away; when the body is laid in the duſt, the believer's ſoul is numbred with the ſpirits of juſt men made perfect. And thus Chriſt when he died, made an end of ſin, by expiating its guilt, and he deſtroys its dominion by a gradual waſting its remaining power thro' his ſpirit, and at laſt by ſanctifying the believer throughout. [t] So that he is like the king's daughter, all glorious within, and like the church, when ſhe ſhall be preſented without ſpot, or wrinkle, or any ſuch thing. Chriſt came by water and by blood, by water to cleanſe us from all our pollutions, and by blood to take away all our guilt.

V. Chriſt died to deſtroy Satan, this is mentioned in the firſt prediction and promiſe in

[r] 2 Cor. vii. 7. [s] 1 Theſſ. v. 23, 24. [t] Pſalm xlv. 13. [u] Epheſ. v. 27. [w] 1 John v. 6.

the

the bible, [x] *He* (the ſeed of the woman) *ſhall bruiſe thy head, and thou ſhalt bruiſe his heel*; by the ſeed of the woman we are to underſtand Chriſt, who was the ſeed of the woman without the man; he breaks the ſerpent's head, or deſtroy's Satan's power and government over man; and the ſerpent bruiſes Chriſt's heel; by which expreſſion Chriſt's death is not obſcurely hinted, even his crucifixion in which his feet were nailed to the croſs; the conflict between Chriſt and Satan is here repreſented to be with very unequal ſucceſs; for Chriſt breaks the ſerpent's head, deſtroys the Devil's rule and empire over men; but Satan can only bruiſe Chriſt's heel, that is, wound and crucify his body, which ſoon lived again, and in greater vigour and glory than before: As for Chriſt's head, the Devil could not touch that, for, [y] *of the encreaſe of his government there ſhall be no end.* This ſenſe of the promiſe is confirmed by the account which we have of its accompliſhment in the death of Chriſt, which is expreſſly ſaid to be for this end, [z] *that he might deſtroy him that had the power of death, the Devil*;

[x] Gen. iii. 15. [y] Iſaiah. ix. 7. [z] Heb. ii. 14.

for

for this end our redeemer became man, that in and by the ſame nature, which Satan had ruined, he might ruine and deſtroy the Devil, who had ſet up himſelf, as the God of this world, and the ruler of the darkneſs of it; and as death was our curſe and ruine, ſo now it was the Devil's. Some may wonder how the Devil, when he had fallen from God, and was baniſhed out of heaven, and reſerved under chains of darkneſs to the judgment of the great day, ſhould be able to ſet up a kingdom in the world, and gain a power over men; but that he had the power of death is expreſly aſſerted in ſcripture: [a] We alſo read of his kingdom, and of the rulers of the darkneſs of this world; and Satan is called the God of this world, and every converted perſon is one turned from the power of Satan to God. The Devil's kingdom conſiſts chiefly in two things, the power of ſin, and the power of death.

[b] As to ſin, the Devil entices men to it, he puts it into ſinners hearts, and fills them with it, he provokes them to it, inflames their

[a] Matt. x. 26. Epheſ. vi. 12. 2 Cor. iv. 4. Acts xxv. 18.
[b] John xiii. 2. Acts v. 3.

ima-

imaginations with the thoughts of it, dreſſes it up, ſo as it may allure the affections and blind the judgment, and gain the ſinners conſent. [c] He is that evil ſpirit, that works in the children of diſobedience; he ſuggeſts evil thoughts, and when they are entertained, cheriſhes and ſtrengthens them; he blows up the affections and paſſions, and over-rules the very tongue, which is therefore [d] ſaid to be ſet on fire of hell. The Devil is the father of lies, the fountain of paſſion, malice, virulence and evil ſpeaking; men [e] are taken captive by him; at his will he leads or runs them into ſuch evils, as are moſt agreeable to his malicious will and pleaſure.

The other branch of Satan's power is that of death; it is difficult to determine what this is, the moſt commonly received, and I think the moſt probable opinion concerning it is this, That by his ſubtile temptations, he brought ſin, and ſo death into the world; and is therefore [f] ſaid to be a murtherer from the beginning; and he may be ſaid to

[c] Epheſ. ii. 2.
[d] James iii. 6.
[e] 2 Tim. ii. 26.
[f] John viii. 44.

have

have the power of death, becauſe in many ſignal judgments, he has been permitted, as in the inſtance [g] of *Job*'s children, or employed, in inflicting death on ſinners; hence the antient *Jews* called him the angel of death, [h] thoſe who murmured in the wilderneſs were deſtroyed of the deſtroyer, the Devil, as [i] ſome think, [k] whoſe name is *Apollyon* the deſtroyer.

Satan has a power of terrifying men with the fears of death, joyning in with the ſtings of conſcience, and fearful looking for of judgment to come: when God permits him, he can ſet the terrors of the future judg-

[g] Job i. Rev. ii. 10. [h] 1 Cor. x. 10. Rev. ix. 11.

[k] And it may be, this is he who is called בכור מות *Job* xviii. 13. the firſt born of death, or he that hath the right to the adminiſtration of it, Dr. *Owen* Expoſ. in *Heb.* ii. *p.* 262. See alſo *Caryl* on the place; the angel of death is called ὀλοθρεύων the deſtroyer, *Heb.* xi. 28. *Wiſdom* xviii. 25. and him that had the power of death. *Heb.* ii. 14. Dr. *Whitby* on the place. The Septuagint on *Exodus* xii. 23. expreſſes the deſtroyer by the word ὀλοθρεύοντα. ſive de bono ſive de malo Angelo accipias, cujus miniſterio Dominus judicium ſuum executus eſt, cum ultimo impiorum exitio Beza in loc. vid. etiam Calv. in loc. ad ſenſum eundem. However it is not abſolutely in Satan's power to kill any man, he ſeeks whom he may devour, but cannot break thro' the hedge of God's protection, to hurt or deſtroy any one without God's permiſſion.

men

ment and of hell before men, and fill them with bondage, and anguiſh of heart. Satan may be ſaid to have the power of death, as he is the executioner of the ſentence of death, upon the damned, partly for the aggravation of their puniſhment, who ſo readily hearkned to him and obeyed him, and partly to puniſh himſelf in this woful employment, as the learned and excellent Dr. *Owen* [1] obſerves. Now ſuppoſing the Devil has the power of death, how came he by it, is it his *de jure*, of right, or only *de facto*, as to poſſeſſion? As to right, this power is one of Chriſt's royalties, [m] *he has the keys of hell and of death*, but the Devil being an aſpiring ambitious ſpirit, uſurps a power over thoſe, whom he has drawn into ſin and miſery, claims them as his children, or ſubjects; and God in righteous, but dreadful judgment, permits him to exerciſe his cruel tyranny over them: It is ſin that caſts men out of God's favour and protection, and expoſes them to the malice and power of Satan; *the whole world lieth in wickedneſs*, [n] or

[1] Expoſ. on *Heb.* ii. 14. 7. 5. *p.* 271. [m] Rev. i. 18.
[n] 1 John ii. 13, 14.

under the power of the wicked one, ἐν τῷ πονηρῷ· The word is uſed elſewhere, [o] for Satan; the Devil claims a right of parentage and of conqueſt; *you are of your father the Devil, and the luſts of your father you will do.* [p] Satan was not the father of their being, of their ſouls and bodies, but he was the father of their luſts, by which he had gained their wills, and brought them into ſubjection; *his luſts you will do*; he overcomes them, and ſo they are brought into bondage to him; hence he pretends to a right [q] to govern and rule them. He could not enter [r] into the herd of ſwine, without leave from Chriſt: So far was it from being true, that God had delivered the kingdoms of the world, and the glory of them to him, [s] as he boaſted; nevertheleſs Chriſt calls him the prince of this world, [t] and the Apoſtle ſpeaks of the prince of the power of the air, of principalities and powers, and ſpiritual wickedneſſes in high places; not to ſignify Satan's right, but his actual power, and uſurped domi-

[o] 1 John iii. 12. [p] John viii. 44. [q] 2 Peter ii. 19.
[r] Matt. viii. 31. [s] Luke iv. 6. [t] John xiv. 30.
Eph. ii. 2. vi. 12.

nion

nion over men. Upon Chriſt's coming into the world, it is ſaid, that the Devil's oracles were ſilenced, and that his temples were demoliſhed; and the ſcriptures inform us of a notable defeat the Devil met with, when the magical books, to the value of fifty thouſand pieces of ſilver were publickly burnt, [v] and the name of the Lord Jeſus was magnified; yet Satan was not totally ſubdued after Chriſt's death. The powers of darkneſs have openly ſhewed themſelves in the ten famous perſecutions; in the *Mahometan* infidelity, and in *Arian* and papal idolatry; in the vaſt numbers of *Pagans*, Hereticks, and other enemies of Chriſt, which have ſupported and do ſtill ſupport the Devil's throne; how then was he deſtroy'd by the death of Chriſt? To remove this difficulty, and explain the point, I hope the following particulars may be of ſome uſe.

1. The text [w] which ſpeaks of Satan's deſtruction by the death of Chriſt, doth not repreſent it as actually, and fully accompliſhed, immediately upon his death; it affirms this to be the deſign and end of it, that thereby he might deſtroy him that had

[v] Acts xix. 19. [w] Heb. ii. 14.

the power of death, but doth not fix or determine, when this deſign ſhould be finiſhed; if it be done at, or before the end of time, the ſcripture declarations concerning it are true.

2. Things in ſcripture are often ſaid to be done, when a ſure foundation is laid, the ſuperſtructure begun, and the finiſhing of them is certain. God ſolemnly declared, or promiſed, that becauſe Chriſt pour'd out his ſoul to death, [x] he would divide him a portion with the great, and that he ſhould divide the ſpoil with the ſtrong; by which, (as one [y] obſerves) we are not to underſtand, that Satan takes part, and Chriſt part, but Chriſt [z] diſarms the ſtrong [a] man, and then divides the ſpoil, as conquerors uſe to do. Upon this ground, we find Chriſt ſaying a little before his death, [b] *I beheld Satan falling as lightening from heaven, now ſhall the prince of this world be caſt out.* As it is in other victories, when the commanders are overcome, the armies that were under them are diſperſed, and ſcatter'd, ſo when Satan

[x] Iſaiah liii. 12. [y] Dr. *Manton* on the place, *p.* 522.
[z] Luke ii. 21. [a] Luke xi. 18. [b] John xii. 31.

was vanquiſhed, the world, and ſin, and death, and hell fell with him. Hence it is ſaid; *O death, where is thy ſting? O grave, where is thy victory? The ſting of death* (wherewith Satan uſed to torment men) *is ſin, and the ſtrength of ſin is the law; but thanks be to God who giveth us the victory thro' Jeſus Chriſt* [c]. Hence the prophet repreſents Chriſt, ſaying, [d] *I will ranſom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues, O grave, I will be thy deſtruction; repentance ſhall be hid from mine eyes.* As in defeating an army, the general is inevitably defeated, ſo, when Chriſt overcomes theſe legions of death, he neceſſarily deſtroys him that had the power of death. *Sampſon* in this was a very ſignificant type of Chriſt, who whilſt he pulled down the houſe, and thereby killed himſelf, [e] by the ſame act, deſtroyed his enemies alſo; only this difference muſt be noted, that tho' Chriſt died voluntarily, yet he did not kill himſelf.

[c] 1 Cor. xv. 55. [d] Hoſ. xiii. 14. [e] Judges xvi. 30.

3. Satan may be ſaid to be deſtroyed by Chriſt's death, on account of the commiſſion and power granted, by vertue of Chriſt's death, to the holy Spirit, [f] to judge Satan, and caſt him out of the throne, [g] as he does in converſion; wherein he wreſts men from the powers of darkneſs, and tranſlates them into Chriſt's kingdom. [h] Thus the Spirit convinces the world of judgment, whilſt the prince of this world is judged.

4. The word (καταργήσε) deſtroy, ſignifies the diſſolution or making void Satan's power of death; [i] the ſame word is rendered, *of no effect*, *make void*, and *a being freed from*: it may be explained by Chriſt's words, *now is the prince of this world caſt out*; it is not a deſtruction of his being, nor a diveſting him of his actual power, all at once, but it is the procuring his gradual ejection, and deſtruction, which is the thing intended.

5. The ſpecimens and examples of Chriſt's victory and triumph over Satan may, by an uſual figure, putting a part for the whole, be called his deſtruction. Even, in dying,

[f] Coloſ. i. 13.
[g] John xvi. 10, 11.
[h] John xvi. 11.
[i] Rom. iii. 31. Rom. vii. 2.

Chriſt

Chriſt overcame Satan, in the converſion of the thief upon the croſs; he took the prey out of the hands of the devouring lion, in the very article of death, when Satan was juſt ready to be fully and forever poſſeſſed of his expiring ſlave and vaſſal. [k] *This day* (ſaith Chriſt, *ſhalt thou be with me in paradiſe*: And every new converſion, is a recognizing of Chriſt's original victory and triumph. [l] *Chriſt ſpoiled principalities and powers, made a ſhew of them openly, and triumphed over them upon the croſs.* The Devils are called principalities and powers, on account of the power and dominion they have uſurped over men: Chriſt's victory and triumph over them upon the croſs was not only potential, and virtual, but actual, he led captivity captive: it is the opinion of ſome divines [m] of note, that Chriſt led the Devil in triumph thro' the air, as a conquered enemy, in his way to paradiſe; how far his leading captivity captive will juſtify this notion, I ſhall not determine; however that was not the triumph upon the croſs, but

[k] Luke xxiii. 43. [l] Coloſ. ii. 15.
[m] Dr. *Goodwin*, *Zanchy*, *Rollock*, and others.

after he left it; the ſpoiling of the Devil, and Chriſt's triumph over him, according to our reading of the text, was in or upon the croſs; tho' (ἐν αὐτῷ) may be, and by ſome is, rendered, *in himſelf*, as ſignifying that Chriſt alone did it, in his own perſon, and by his own power and merit, and not as other generals, who conquer, by the courage and valour of their ſoldiers. Chriſt's making an open ſhew of the ſpoiled, and vanquiſhed princes of hell, is an alluſion to the cuſtom of conquerors, who uſed to diſarm the conquer'd enemy, and drive them before their triumphal chariots, expoſing them to the gaze and inſults of the ſpectators, of which [a] *Cicero* gives an account. The apoſtle ſpeaks of Chriſt's taking away the guilt of ſin, and the curſe of the law, by dying for us, and then immediately mentions his ſpoiling principalities and powers, and triumphing over them. The guilt of ſin he has expiated, and the curſe of the law he has taken out of the way; Satan's plea is defeated, his power broke, and deſtroy-

[a] Quid tandem habet iſte currus, quid vincti ante currum duces, quid Simulachra oppidorum. Cicero orat. in Piſonem.

ed,

ed; it is ſo virtually, with reſpect to all the redeemed, and was ſo actually in ſome inſtances.

6. Whereas Satan, the God of this world, had ſpread his empire wide and far, brought ſome to worſhip him in perſon, others to be ſubject to him, in diſguiſe, and had filled the world with idolatries, will-worſhip, hereſies, and impieties of all ſorts, which has long been notorious in the world, Chriſt will, before the end of the world, bring a viſible and publick judgment and deſtruction, upon Satan, in all theſe branches, and inſtances of his power: this ſeems to me to be the ſenſe of that ſcripture, where we read of the Devil's being bound, a thouſand years, and confined from deceiving the nations, for that time; [o] which cannot be meant of the final judgment, for after that judgment, the Devil muſt be looſed for a little ſeaſon; but there will be no ſuch thing, after the judgment of the great day; for the fire prepared for the Devil and his angels, to be endured by them from that time [p], is everlaſting.

[o] Revel. xx. 1, 2, 3. [p] Matt. xxv. 41.

7. In

7. In the great day, Satan's judgment and deſtruction ſhall be compleated, the ſingle petty victories ſhall be ſumm'd up, in that univerſal and eternal one, which Chriſt ſhall then obtain, when the deliverance of all the redeemed ſhall be perfected, and the Devil's condemnation actually accompliſhed, in his everlaſting deſtruction in hell, prepared for him and his angels. It is Chriſt's prerogative, to paſs and execute the ſentence, but yet the ſaints, who often had been judged, and condemned by Satan, ſhall bear a part in judging him. [q] *We ſhall judge angels.*

There is one thing more to be ſpoke to upon this head, and that is, how Chriſt's death deſtroys the Devil's power. The means ſeemed very unlikely, and too weak for the enterpriſe, but Chriſt chooſes, by unlikely and weak means, to confound the things that are mighty. It contributed moſt to the Devil's diſgrace, and ſhame, and the honour of Chriſt, that when he was crucified in weakneſs, he ſhould deſtroy the Devil's power and empire, which began

[q] 1 Cor. vi. 3.

early

early, and had been long continued, and was ſpread far and wide in the world; that Chriſt by his death ſhould deſtroy ſuch a power, will be to his eternal honour and glory: The Devil's power had its riſe, in and from his bringing ſin into the world; this foundation of it Chriſt overturned, by taking away the ſin of the world, as the Lamb of God, [r] made a ſacrifice for ſin; the Devil's power was eſtabliſhed, by the guilt and condemnation of ſin, but Chriſt took away this power, in expiating the guilt of ſin, by his blood; [s] *we have redemption thro' his blood, the forgiveneſs of ſins.* Satan's power was more extended by ſinners voluntary ſubjection to him, but in this reſpect, Chriſt, by his death, defeated it, according to his own words, [t] *And I, if I be lifted up, will draw all men to me.* The Devil's power of death, in part, conſiſted in terrifying poor guilty creatures, with the fears of death and judgment; but Chriſt, by his death, has provided a ſovereign remedy, for all true believers; his blood, applied by faith, calms the conſcience, and expells the

[r] John i. 29. [s] Epheſ. i. 7. [t] John xii. 32.

tor-

tormenting fears of death, and ſo diſarms Satan of his power; [v] *There is no condemnation to them that are in Chriſt Jeſus. Who is he that condemneth, it is Chriſt that died; we joy in God, thro' Jeſus Chriſt, by whom we have now received the atonement.* As to the final execution of the ſentence of death, Satan's power is made void, with regard to the ſaved, ſeeing Chriſt, by death, redeemed them from eternal death, and took care, that whether they wake or ſleep [w], they ſhould live together with him. Thus it appears that one end of Chriſt's death was Satan's deſtruction, and how it was accompliſhed.

VI. Chriſt died for us, that he might bring us to God. [x] *he once ſuffered for ſin, the juſt for the unjuſt, that he might bring us to God.* He brings us to God, firſt, in a ſtate of grace, and then in a ſtate of glory. Faith in Chriſt's blood, opens a way of ſweet acceſs to God, and communion with him. The believer may, with boldneſs, enter into the holieſt of all, thro' the blood of Jeſus. That blood which opened the

[v] Rom. viii. 1. 34. [w] Theſ. v. 10. [x] 1 Pet. iii. 18.

way

way to Chriſt, as repreſenting all the ſaved, ſurely is ſufficient to take away all the guilt, and ſhame, and fear, of a particular Chriſtian, and give him a comfortable acceſs to God; eſpecially if we view Chriſt, as our advocate with the Father, ſecuring our intereſt there: And the redeemed ſhould never forget, that Chriſt died for them, that whether they wake, or ſleep,[y] they might live together with him. This is not to be looked upon as an accidental event, following Chriſt's death, but as the very end and deſign of it. The captain ſubmitted to all the ſufferings,[z] that he might bring many ſons to glory; he leads them a long way ſometimes in the wilderneſs, before he brings them home, but he has in himſelf all neceſſary ſupplies for them; he adorns them with a robe of righteouſneſs, in which they are always pleaſing to God: he ſupplies them with his Spirit, and with his gracious preſence; he feeds them with the bread of life, and never lets go his hold of them, till he[a] brings them to eternal life; [b] he is a ſun and a ſhield, and gives grace

[y] 1 Theſ. v. 10.
[z] Heb. ii. 10.
[a] John x. 28.
[b] Pſal. viii. 4. 11.

and

and glory: He delivers them from the preſent evil world, and redeems them to God by his blood; they overcome Satan and the world, by the blood of the Lamb, [c] and ſing the glories of it for ever. This is a bleſſed end and fruit of Chriſt's ſufferings, a happy change for the Chriſtian, from ſlavery to freedom, from eſtrangement to intimate communion, from a long excluſion to an everlaſting fellowſhip with God and the heavenly aſſembly.

VII. Chriſt died to bring about unity among the redeemed. This, it muſt be confeſſed, is too little conſidered, and exemplified, at this day: however, it is very plain, that this was one end, for which Chriſt died, that he might reconcile both Jews and Gentiles to God, in one body, by the croſs, having ſlain the enmity thereby; [d] *for thro' him we both have an acceſs, by one Spirit, to the Father.* All believers, of all ages and nations, are juſtified and purged by the ſame blood, they come to God by the ſame new and living way, they have all the ſame eternal inheritance, and

[c] Galat. i. 14. Revel. v. 9. Revel. xii. 11. [d] Epheſ. ii. 16. 18.

the ſame promiſe of it, and all this they have, by means of the ſame death, the death of Chriſt; for which reaſon, all the redeemed are [e] bound to keep the unity of the Spirit, in the bond of peace. The apoſtle urged this from the end and deſign of Chriſt's death. [f] *Walk in love, as Chriſt has alſo loved us, and given himſelf for us, an offering and a ſacrifice to God, of a ſweet ſmelling Savour.* There is not only a ſtrong motive in Chriſt's love to his people, manifeſted in his dying for them, which ſhould engage all thoſe for whom he died, to love one another, but this unity and love was one end of Chriſt's death. Chriſt reconciled all the redeemed to God in one body, by the croſs, having ſlain the enmity thereby, [g] *therefore,* ſaith the apoſtle, *you are no more ſtrangers and foreigners, but fellow citizens with the ſaints, and of the houſhold of God;* all the redeemed are of one city, of one family, they are all reconciled to one God, and Father, by the blood of one Saviour, therefore they ſhould be not ſtrangers, and enemies, one to an-

[e] Epheſ. iv. 3. [f] Epheſ. v. 2. [g] Epheſ. ii. 19.

other,

other, but of one heart, and of one way, being a collective body, purchaſed by one and the ſame blood, and [h] baptized into that one body, by one and the ſame Spirit. When the apoſtle reprehended the diſſentions and diviſions among the *Corinthians*, he ſaid, [i] *is Chriſt divided, was Paul crucified for you?* Implying, that they ought to be one, in that they had one Lord and Head, Chriſt, who was crucified for them. All Chriſtians ſhould be united together, as it is ſaid *Auſtin* and his friends were, by the blood of Chriſt; the great ſhepherd laid down his life, for the ſheep, [k] that there might be one fold, as there is one ſhepherd. *Caiaphas* [l] *propheſied that Jeſus ſhould die for that nation, and not for that nation only, but that alſo he ſhould gather together in one, the children of God, that were ſcattered abroad.* This was what Chriſt had in view when he died, to gather all the redeemed into one body, one family, to inſpire them all with one Spirit of faith, love, and hope, that they might ſtand faſt in [m] one Spirit, have the ſame care one for

[h] 1 Cor. xii. 13. [i] 1 Cor. i. 13. [k] John x. 16.
[l] John xi. 51, 52. [m] 1 Cor. xii. 25.

another;

another; variance, ſtrife, and want of brotherly kindneſs, among Chriſtians, is therefore an evident contradiction, and oppoſition to one end of Chriſt's death.

VIII. Chriſt died, to manifeſt the harmony and glory of the divine perfections. In a crucified Chriſt, [n] mercy and truth meet together, righteouſneſs and peace kiſs each other. Chriſt, a little before his death, ſaid, *Father, glorifie thy name; then there came a voice from heaven, ſaying, I have glorified it, and will glorifie it again* [o]. Chriſt might have reſpect to this, in theſe words uttered, in the near approach of his ſufferings, [p] *Father, glorifie thy Son, that thy Son alſo may glorifie thee.* The name of God is his [q] perfections, ſuch as his mercy, grace, and goodneſs, wiſdom, power, holineſs, juſtice and truth. This name of God was eminently glorified in the death and ſufferings of Chriſt, of which ſome inſtances may be given.

1. The infinite wiſdom of God was glorified by Chriſt's death. Chriſt cruci-

[n] Pſal. lxxxv. 10.
[o] John xii. 28.
[p] John xvii. 1.
[q] Exod. xxxiv. 5, 6.

fied is the wiſdom of God[t]. Here ſin is puniſhed, and the ſinner ſaved; juſtice ſatisfied, and mercy glorified; death inflicted, in vindication of God's truth and holineſs, and life purchaſed, in compliance with God's purpoſe and grace, given in Chriſt Jeſus, before the world began. Satan had drawn the humane nature into an apoſtacy from God, and had made it the inſtrument of his publick diſhonour; the Son of God aſſumed that nature, and made it the inſtrument of the moſt perfect and glorious obedience to God, moſt honourable to him, and beneficial to us: Satan had brought in death as our miſery; Chriſt, by death, procured our bleſſedneſs: Thus the wicked one was enſnared in the works of his own hands, and the pit which he digged for others, he fell into himſelf. It was an admirable fruit of divine wiſdom to deſtroy ſin in the ſame nature, in which it came into the world, to recover heaven, in and by the ſame nature, which had loſt it, and to deſtroy the Devil, by that very death, by which he thought to have ruined Chriſt

[t] 1 Cor. i. 24. 1 Cor. ii. 7, 8.

and

and his intereſt forever. The ſame nature that bred the mortal poiſon, expels it, and the [r] ſtripes laid upon Chriſt's humane nature heal the deadly wounds which ſin had given ours. [s] *As by man came death, ſo by man came alſo the reſurrection of the dead.* This way God ſhews, at the ſame time, his favour to the ſinner, and his hatred of his ſins. The death of Chriſt cheriſhes the Chriſtian's hope, but mortifies his pride and preſumption; whilſt he ſees juſtice flaming againſt his ſins, and his debts paid, and happineſs purchaſed, by another for him, he being utterly unable to do it himſelf. Pride at firſt ruined us, whilſt man aſpired to be a God; humility recovers us, whilſt the eternal Son of God became man, a ſervant and a ſacrifice, to redeem us: Here the [t] manifold wiſdom of God appears, which the tongue of an angel cannot fully declare; it will the employment of a bleſſed eternity, to behold and admire it.

2. Grace, mercy, and love were glorified in Chriſt's ſufferings: a greater gift than Chriſt, grace could not give, nor could it

[r] Iſa. liii. 5. [s] 1 Cor. xv. 21. [t] Epheſ. iii. 10.

beſtow that gift, with greater love and freedom. When man's ſalvation is compleated, it will be with the loudeſt acclamations [w] of grace! grace! When Chriſt conſented to become man, and to die for us, he [x] gave the moſt convincing proofs of his grace, and the Father ſhews the riches of his grace, [y] in the remiſſion of our ſins, thro' the blood of his own Son; not barely the riches, [z] but the exceeding riches of it. Chriſt's dying for us, when ſin was ſo multiplied and increaſed, in a long courſe of near four thouſand years, ſhews the plenitude of that grace, which engaged Chriſt to make ſatisfaction by his death; grace extended to ſuch great ſinners, to ſuch vaſt numbers of them, thro' all the ages of time, and continued thro' all the endleſs ages of eternity, muſt be exceeding rich. If the Son of God be a gift, he muſt be a gift of infinite grace; eſpecially when he is given to bleed and die for us. [a] *Grace and truth came by Jeſus Chriſt: The grace of God, and the gift by grace hath abounded to many*;

[w] Zach. iv. 7. [x] 2 Cor. viii. 9. [y] Epheſ. i. 7.
[z] Epheſ. ii. 7. [a] John i. 17. Rom. v. 5.

this free love and mercy of God is much admired in ſcripture, and will be the ſubject matter of eternal praiſe and thankfulneſs, among the redeemed; but this love I have inſiſted upon before, and therefore ſhall not now enlarge upon it.

3. The truth of God maintains its honour, in our ſalvation, by a crucified redeemer. Both the truth of the threatening, and the truth of the promiſe is preſerved, and glorified, in Chriſt's death. God had declared, death ſhould be the wages of ſin, this Chriſt endured; he had promiſed eternal life to his choſen, this Chriſt, by his death, purchaſed; and thus the glory of God's truth ſhines brightly, in a crucified Chriſt: [b] Not only grace, but truth came by Chriſt, he is the truth, a miniſter of the circumciſion, for the truth of God.

4. The holineſs of God ſhined forth, with unſpotted glory, in Chriſt's crucifixion; herein God made it very evident, that he is of purer eyes than to behold iniquity, and that ſin muſt be puniſhed and deſtroyed, therefore Chriſt gave himſelf to redeem us

[b] John xvii. 1. John xiv. 6. Rom. xv. 8.

from all iniquity, and purify to himſelf a peculiar people [b]: And in all his obedience and ſufferings, he gave us the moſt perfect example of that purity, which is agreeable to God's holy nature and will; for [c] he was holy and harmleſs, and undefiled, and ſeparate from ſinners.

5. Juſtice and righteouſneſs were ſo diſcover'd in Chriſt's ſufferings, as had never been before, nor will ever be again; but of this I have largely ſpoke before upon the head of ſatisfaction, and therefore ſhall not further inſiſt upon it here.

6. The divine goodneſs opened all its treaſures, and gave us all, in giving us Chriſt: If goodneſs be a doing good, communicating good things to the indigent, then God's giving us Chriſt, and in him all the treaſures of grace and glory, muſt be the moſt glorious inſtance of God's infinite goodneſs; whilſt our thoughts dwell upon this, muſt we not ſay with the Pſalmiſt! [d] How great is thy goodneſs, which thou haſt laid up for them that fear thee, which thou haſt wrought out for them that truſt in thee, before the ſons of men!

[b] Titus ii. 14. [c] Heb. vii. 27. [d] Pſalm xxxi. 19.

7. The

7. The divine power was admirably glorified in a crucified Chriſt, in upholding the human nature, under that weight of vengeance, which would have ſunk the whole creation, as it did the ſinning angels to the loweſt hell; this power farther diſcover'd its glory, in Chriſt's reſurrection from the dead, and alſo in making the doctrine of the croſs the [e] power of God to ſalvation to multitudes, who lay under the ſtrongeſt antipathies and prejudices againſt it; [f] *We preach Chriſt crucified*, ſaith the Apoſtle, *to them that are called, the power of God.*

Thus it appears in ſeveral inſtances, how the divine perfections were diſcover'd and glorified in Chriſt's ſufferings, as they had been diſgrac'd by man's ſin: Chriſt thought it to be an end highly worthy dying for, [g] that glory might thus redound to God in the higheſt, as well as peace on earth, and good-will towards men.

IX. Chriſt ſuffer'd death, to give us the moſt glorious example of patience, condeſcention, and ſubmiſſion to the will of God. We do not deny this to be one end of

[e] Rom. i. 4. [f] 1 Cor. i. 23, 24. [g] Luke ii. 14.

Chriſt's death, tho' we deny it to be the greateſt, or the only end of it: Chriſt ſuffer'd for us, leaving [h] us an example, an example of the greateſt meekneſs, and patience, of the profoundeſt humility, of a forgiving ſpirit, of the greateſt fortitude, and the moſt amazing love, not only to his friends, but to his very enemies; his meekneſs and patience are ſet forth, as an example for ſuffering Chriſtians to imitate, [i] *When he was reviled, he reviled not again, when he ſuffer'd, he threatened not; but committed himſelf to him that judgeth righteouſly.* What a glorious pattern of patience and meekneſs is here, how ſhould we fix our thoughts upon it, and be deeply aſhamed, that we ſo little conform to it! When we hear Chriſt praying upon the croſs, for thoſe who crucified him, [k] *Father, forgive them, for they know not what they do?* How ſhould it engage us to forgive and paſs by injuries! an implacable unforgiving ſpirit, is not that mind which was in Chriſt; did he ſuffer altogether unjuſtly from men, and yet did he forgive them, and beg of his Father to forgive them, and

[h] 2 Peter i. 21. [i] 1 Peter ii. 23. [k] Luke xxiii. 34.

can

can we exerciſe no forgiveneſs, when we ſuffer what we have deſerved from God, tho' it may be undeſervedly as to men? In the death of Chriſt we have a very moving example of the deepeſt humility, and moſt unlimited obedience to the will of God, in the moſt difficult inſtance of it; [l] *he learned obedience, tho' he was a Son, by the things which he ſuffer'd: and he humbled himſelf, and became obedient to death, even the death of the croſs.* Shall we then ſhrink back from any hard ſervice, when we conſider, how freely, and willingly Chriſt obeyed, and died for us? Shall we ſwell with pride, when we ſee the Son of God thus humbling himſelf for us? Let us never forget this example, which Chriſt has left us, that we ſhould follow his ſteps; we ſhould alſo keep in our view the example of Chriſt's love, who died for enemies; and of his fortitude and courage in a good cauſe, who endured the croſs, and deſpiſed the ſhame: with regard to this we are directed, [m] to look to Jeſus, the author and finiſher of our faith.

X. Chriſt died to give efficacy and weight

[l] Heb. v. 8. Phil. ii. 8. [m] Heb. xii. 2.

to

to his interceſſion? [n] *who is he that condemneth? it is Chriſt that died, who alſo makes interceſſion for us.* A plea without a ſacrifice would have had no prevalency; beſides as Chriſt ſtood in the capacity of the great high prieſt, he could never have enter'd heaven to plead at all, if he had not done it by his own blood, the blood of his ſacrifice: this was ſignified of old, in that appointment of the high prieſt, never to enter [o] into the holieſt of all, without blood; Chriſt therefore enter'd by his own blood, and ſtays and pleads it there for ever, becauſe this blood procured the redemption; and he ever lives in heaven, to make interceſſion for us. Upon the croſs Chriſt began to mingle his blood and his prayers together, whilſt his body hung bleeding, his ſoul was pleading for his very crucifiers, [p] *Father, forgive them, for they know not what they do*; and the bleſſed anſwer which we read of, [q] in the converſion of ſeveral of them, ſhews how effectual it was. If Chriſt had pleaded only mercy, juſtice could eaſily

[n] Rom. viii. 34.
[o] Heb. ix. 9.
[p] Luke xxiii. 34.
[q] Acts ii. 36, 41.

have

have alledged, that it was not fit to wrong one attribute, to gratify another: But ſince Chriſt can ſhew his own blood before the throne, and ſay, Father, I deſire nothing for theſe poor believers, but what I have paid for, his plea muſt needs be ſtrong, and prevalent with the Father; Chriſt could never have been a prevailing interceſſor in heaven, if he had not firſt offer'd an atoning ſacrifice on earth.

XI. Chriſt died, to bring forth a numerous and a glorious ſeed; this was the ſtipulated end of his ſufferings, that he ſhould ſee his ſeed, gather together a glorious church, who, when they all meet in heaven, will be the moſt glorious aſſembly, that ever was gather'd out of all kingdoms, and tongues, and nations, being brought home to God, by the great ſhepherd who laid down his life for his ſheep: this end and fruit of Chriſt's death was propoſed and promiſed, long before he died, that he [r] ſhould ſee his ſeed, the travel of his ſoul, and ſhould be ſatisfied. For my part, I cannot conceive, what ſatisfaction Chriſt could have, in ſeeing the far

[r] Iſaiah liii. 10.

greater

greater part of thoſe periſh, for whom he died; this could neither anſwer his Father's will, [s] that of all given him he ſhould loſe nothing, nor the intentions of his own love, in giving himſelf for us; but it muſt be intirely to his ſatisfaction, and his Father's too, for him to be able to ſay, [t] *Lo here am I, and the children which thou haſt given me; thoſe that thou gaveſt me, I have kept, and none of them is loſt.* Some [v] underſtand the following promiſe of the ſpiritual ſeed; [w] *Thy ſeed ſhall be as the duſt of the earth, and thou ſhalt ſpread abroad, to the weſt, and to the eaſt, and to the north, and to the ſouth, and in thee, and in thy ſeed, ſhall all the families of the earth be bleſſed.* Accordingly we read that the redeemed are a great [x] number, which no man can count; ſuch a ſeed Chriſt thought worth dying for, therefore he, the good [y] ſhepherd, willingly gave his life for his ſheep.

XII. Chriſt died, that honour and glory might redound to himſelf. He that taſted death is crowned with glory and honour

[s] John vi. 39. [t] Heb. ii. 13. John xvii. 12. [v] Dr. *Manton*, on *Iſaiah* liii. 10. [w] Gen. xxviii. 14. [x] Rev. vii. 9. [y] John x. 11.

theſe

these two were ever kept in their connection, [z] Christ's sufferings and his glory; when his death drew near, Christ said, [a] *The hour is come, that the Son of man should be glorified.* He died in the highest exercise of grace, nature did him homage, his enemies justified his innocency, and he went off the cross with victory and triumph, saying, *It is finished,* [b] *Father, into thy hands I commend my spirit.* His righteousness is the throne, upon which grace sits regent for ever, and therefore will be the admiration of the redeemed to eternity. Christ has the honour to sit at the Father's right hand, till all his enemies are made his footstool; all the angels of God worship him, the adoring armies of the redeemed cast their crowns before the throne; it is their eternal joy and felicity, to magnify the wonders of his death, to behold his glory, and to celebrate his praise: in order to advance his glory, the sovereignty of both words is put into his hands, he [c] bears the character of a Prince, and a Saviour; the saints on earth admire and praise him,

[z] Heb. ii. 9. Luke xxiv. 26. [a] John xii. 23. [b] John xix. 30. Luke xxiii. 46. [c] Acts v. 31.

and

and Devils, and wicked men tremble and bow before him, their tongues are made to confeſs thoſe excellencies and glories in him, which they inveterately hate. Chriſt has the glory of being the head of the whole new creation, and the honour of diſpenſing the holy Spirit, with all his gifts and graces. He [d] now preſents all the prayers of the ſaints to God, and hereafter their glorified perſons, with exceeding joy: his glory at preſent is inconceivably great, but, as if it were now ſmall, in compariſon of what it ſhall be, the ſcripture ſpeaks of Chriſt's coming, [e] to be glorified in the ſaints, and admired in all them that believe. At preſent, his iron rod daſhes the nations in pieces, [f] and his illuſtrious grace raiſes many ſons to glory, thro' armies of difficulties and dangers, whilſt numbers of ſinners ſink down to hell, under the weight of his vengeance: [g] *Chriſt died, and roſe, and revived, that he might be Lord, both of the dead, and of the living.* The glory of Chriſt's crown never fades, but his enemies he cloaths with ſhame

[d] Rev. viii. 4. Jude 24. [e] 2 Theſſ. i. 10. [f] Pſal. ii. 9.
[g] Rom. xiv. 9.

the

the Devils, who felt the triumphs of his croſs, dread their judgment from his throne, which made ſome of them cry out, during his abode on earth; [h] *Art thou come to torment us before the time?* In what a glorious [i] form did Chriſt appear to *Paul*, at his converſion, and to *John* afterwards, his countenance being as the ſun when it ſhines in its ſtrength?

I have endeavour'd to give ſome, tho' a very ſhort and imperfect account of that glory with which Chriſt is crowned, for his taſting of death for us; may we, according to Chriſt's prayer, [k] be ſo happy as to be with him, where he is, to behold his glory! there we ſhall underſtand it better than now we do; [l] for now we ſee only thro' a glaſs darkly, but then we ſhall ſee face to face.

APPLICATION.

I. Let us conſider him, who was crucified, as the Lord of glory, to guard us againſt the rude inſults of his various enemies. The

[h] Matt. viii. 29. [i] Acts xxvi. 13. Rev. i. 13. [k] John xvii. 24. [l] 1 Cor. xiii. 12.

Holy Ghoſt has told us, [m] that the ſame perſon, who was in the form of a ſervant, and became obedient to the death of the croſs, was in the form of God, and thought it no robbery to be equal with God. It is evident, that the ſuperior and inferior characters belong to the ſame perſon, as including two natures, the divine and human; on which account they are all properly aſcribed to him, the ſuperior characters as God, the inferior as man; but the inferior characters of a ſervant, humbling himſelf, and becoming obedient to death, no more deny, or deſtroy the ſuperior characters of being in the form of God, and equal to God than the ſuperior characters deny, or deſtroy the inferior: It is therefore very wrong to deny Chriſt his divine honours, as God, whilſt we conſider him as a man, humbled and obedient to death; the perſon who took the form of a ſervant was (not was made) in the form of God, was real God, as the form of a ſervant ſignifies a real man: There is not the leaſt intimation, that he ever began to be in the form of God; and

[m] Philipians ii. 6, 7, 8.

this,

this, as alſo his taking the form of a ſervant, makes it evident that it was no glorious created ſpirit that took this form, for it was a ſpirit that exiſted in the form of God, before he took the form of a ſervant; whereas a created finite ſpirit muſt be in the form of a ſervant, from the firſt moment of its exiſtence, and therefore could not be ſaid to take what it was, and always muſt be. Every creature by the law of creation, being ſubject to its creator, this ſubjection is the reſult of nature, not of conſent and choice, a creature therefore could not properly be ſaid to take the form of a ſervant, but the infinite and eternal Son of God might do it. Let us then preſerve Chriſt's high and glorious character, as God, and abhor all the attempts of his enemies to leſſen and degrade him. Many *Hereticks* of old did all they could to leſſen his character; *Marcion* ſaid, God did not take fleſh: *Marcellus*, and others, affirmed the word of God to be a power dwelling in him, who was of the ſeed of *David*, and not a perſon: *Paul* of *Samoſata* ſaid, that he had the beginning of his being of *Mary*: *Sabellius* affirmed, that the Father, Son, and Holy Spirit were meer names, at-

tributed to the ſame perſon: *Arius* ſaid that the Son is a creature: *Apollinaris* pretended that he received not a rational ſoul; as *Theophylact* informs us, in his excellent comment on thoſe words, *who being in the form of God, thought it no robbery to be equal with God*, &c. Which being ſo clear and ſtrong againſt Chriſt's adverſaries, I ſhall here inſert part of it.[n] "See (ſaith he) how the Heretick (ſuch as *Paul*, *Marcellus*, *Phonnus* and *Sophronius*) are all ſlain with one ſword? How do any ſay, that he is only the power of God, and not ſubſtance, ſeeing he is in the form

[n] Ὅρα τοίνυν πῶς πίπτουσι πάντες μιᾷ χειδὶ μαχαίρᾳ, ἐν μορφῇ Θεοῦ ὑπάρχων, πῶς οὖν ὑμεῖς λέγετε, ὅτι ἐνέργειά ἐστιν ὁ Λόγος· ἐκ οὐσία δὲ; μορφὴ γὰρ Θεοῦ ἡ οὐσία λέγεται, ὥσπερ μορφὴ θηλυ ἡ φύσις τοῦ θηλυ. Πῶς κὴ σὺ, ὅτι ἀπὸ Μαρίας ἤρξατο; προϋπῆρχε γὰρ ἐν μορφῇ, καὶ οὐσίᾳ Θεικῇ· οὐκ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ· ἴσον δὲ ἐπὶ ἑνὸς προσώπου λέγεται, τὸ γὰρ πνι ἴσον, ὡς δύο πρόσωπα ἐντεῦθεν φαίνεται. Ἄρειος δὲ διὰ πλειόνων καθαιρεῖται, ἐν μορφῇ γὰρ Θεοῦ, τυτέστιν οὐσίᾳ, καὶ οὐκ εἶπε γεγονὼς, ἀλλ' ὑπάρχων. Ὅμοιον ὦ, ἐγὼ εἰμὶ ὁ ὤν. καὶ οὐκ ἁρπαγμὸν ἡγήσατο εἶναι ἴσα Θεῷ. ὁρᾷς τὴν ἰσότητα, πῶς οὐν σὺ λέγεις, ὅτι μειζων ὁ πατὴρ, ὁ δὲ υἱὸς ἐλάττων; ἀλλ' ὅρα τὴν ἀϊδιότητα αὐτῶν ἔκτασιν, μικρὸς, φάσι, Θεὸς ὢν ὁ υἱὸς, οὐκ ἥρπασε τὸ εἶναι ἴσα τῷ μεγάλῳ Θεῷ· Πρῶτο, μὴ οὐ ποία γραφὴ διδάσκει ἡμᾶς μικρὸν καὶ μέγαν Θεὸν; ταῦτα γὰρ τῶν Ἑλλήνων ἐισὶν. ὅτι δὲ καὶ ὁ υἱὸς μέγας Θεὸς ἔκκει Παῦλε, τὴν ἐπιφάνειαν τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· ἀπιστα, εἰ μικρὸς, πῶς ἂν ἥρπασε τὸ γενέσθαι μέγας; πρὸς τύτοις ὁ Παῦλος ταπεινοφροσύνην διδάσκειν μέλλων, ἄτοπος ἂν ἦν τύτο πα-

of God? for the form of God is his eſſence, as the form of a ſervant is the nature of a ſervant. How can it be ſaid, that he took his firſt being of the virgin, for he was before in a divine form and being? *He thought it no robbery to be equal with God*; *but equal* is not ſpoke of one perſon, for he that is equal muſt be equal to ſome one, therefore two perſons are here mentioned. *Arius*'s notion is deſtroyed by many reaſons, *in the form of God*, viz. in his eſſence; beſides it is not ſaid, *was made*, but *exiſting*; it is like this, *I am that I am*; and, *he did not eſteeem it any robbery to be equal to God.* You ſee the equality, how then can you ſay, that the Father is greater, the Son is leſs? But let us conſider their fooliſh obſtinacy; they ſay the Son of

ραινῶν, ἐπεὶ δὲ ὁ μικρὸς Θεὸς τῷ μεγάλῳ Θεῷ οὐκ ἐπανίσηται, ὀφείλετε γὰρ ὑμεῖς ὑπαταπεινοῦσθαι ἀλλήλοις· τὸ γὰρ οὐκ ἐπανίσηται τῷ μείζονί ποια ταπεινοφροσύνη; ἀδυναμία μόνον τοῦτο· τὸ δὲ τὸν ἴσον καὶ ὁμοδύναμον Θεῷ ἔχοντα, ἄνθρωπον γενέσθαι, τοῦτο ταπείνωσις· ταῦτα μὲν ἱκανῶς. λοιπὸν, ὅρα τί φησιν, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ. ἀλλὰ φασὶν οἱ Ἀρειανοὶ, ἰδοὺ ὑπήκοος λέγεται, καὶ τί τοῦτο, ὦ ἀνόητοι; καὶ φίλοις ὑπηκόομεν, καὶ οὐδὲν τοῦτο ἐλαττοῖ ποιεῖ ἡμᾶς, ποῖον δὲ τὸ χαριεῖν ὄνομα τῇ ἀνθρωπίνῃ φύσει τοῦ ἑνὸς Χριστοῦ, τὸ υἱὸς, τὸ Θεὸς; τοῦτο δὲ δόξα ἐστὶ τοῦ πατρὸς, ὅτι τοιοῦτον ἔχει υἱὸν, ᾧ πάντα ὑποκλίνονται. ὁρᾷς ὅτι ἡ ἀναίρησις τοῦ μονογενοῦς δόξα ἐστὶ τοῦ πατρὸς, ὥστε τοὐναντίον ἡ ἐλάττωσις αὐτοῦ ἀτιμία τοῦ πατρός. Theophylact. in loc.

God, being a little God, did not arrogate to himſelf to be equal, and like to the great God; but firſt of all, what ſcripture teacheth a little and a great God, theſe are the fancies of the unbelieving *Gentiles*; that the Son is the great God, hear *Paul, the appearing of the great God and our Saviour Jeſus Chriſt*. Again, if he was little, how ſhould he arrogate to himſelf to be great? St. *Paul*, teaching humility, had argued abſurdly, if he had ſaid thus, the little God did not reſiſt the great God, therefore you ought to ſubmit to one another; for what kind of humiliation is this, for the leſs not to riſe up againſt the greater, that is only want of power? On the contrary, for him who was equal to God, and of the ſame power with him, freely to be made man, this is truly humiliation; but the *Arians* ſay, he was obedient, and what of that, O fools? we obey our friends, which does not at all leſſen our dignity; but what kind of name is given to the one Chriſt, even the Son and God? this is the glory of the Father, that he hath ſuch a Son, to whom all bow: The honour of the only begotten is the glory of the Father, and on the con-

trary, the leſſening him is the Father's diſhonour." Upon the whole, when we meditate on Chriſt's death, let us remember it is the Lord's death, the Lord of glory was crucified; and with a deteſtation of all opinions, that leſſen, or eclipſe the glory of Chriſt, let us reſolve, by the aſſiſtance of his ſpirit and grace, [o] to honour the Son, even as the Father.

II. If there were ſuch glorious ends and fruits of Chriſt's crucifixion, then how precious is Chriſt's blood? this is the mark of eſteem, which the Holy Ghoſt has fixed upon it. [p] *You were not redeemed with ſilver and gold, but with the precious blood of Chriſt*, the valuable much eſteemed blood: that blood muſt have an infinite dignity and worth in it, which could, and did ſatisfy juſtice, procure our pardon and eternal life, vanquiſh Satan, confirm the new covenant, open a way of acceſs to God, and comfortable communion with him, purge and calm the conſcience, and bring all the redeemed to the everlaſting enjoyment of God in Heaven; what reaſon have we then to eſteem

[o] John v. 23. [p] 1 Pet. i. 18, 19. Τιμίῳ αἵματι.

this blood? How dreadful is their guilt who trample upon this blood, who profanely ſwear by it, or preſumptuouſly abuſe it, to ſcreen them from wrath, whilſt they indulge their luſts, and ſin freely, in confidence that this blood ſhall cleanſe them! theſe are crimes [q] which expoſe a man to a ſorer puniſhment, than dying without proffer'd mercy. It ought to be remember'd, that they are ſuch as walk in the light, whom the blood of Jeſus Chriſt cleanſeth from all ſin: they diſgrace and diſhonour it, who think otherwiſe. Chriſt's blood is precious, as it is the blood of the Son of God, and it is redeeming blood; let all the redeemed then treat it with the greateſt eſteem and veneration.

III. If there were ſuch glorious fruits and ends of Chriſt's death, what then do they miſs and loſe, who have no intereſt in him? They have no intereſt in that ſatisfaction which Chriſt made to divine juſtice, nor in that everlaſting righteouſneſs, which he brought in. Sin is not made an end of, nor Satan deſtroyed for

[q] Heb. x. 28, 29.

them,

them, they have no comfortable acceſs to God here, and dying in unbelief, they can have none hereafter. We may then very juſtly pronounce the caſe of an unbeliever very miſerable: If they are miſerable, [t] who have hope in Chriſt only in this life, how great muſt their miſery be, who have no hope in Chriſt, either for this life, or for that to come? but [f] are without Chriſt, ſtrangers to the covenants of promiſe, having no good hope, and are without God in the world. If ſome call the proud, the great and the rich unbeliever happy, yet that doth not make him ſo; all his worldly poſſeſſions, honours and delights he muſt part with at death, and how miſerably poor will he then be, who has neither grace, nor righteouſneſs, nor the glory and riches of the celeſtial world? He, according to God's word [t] of truth, ſhall not ſee life, but the wrath of God abideth upon him.

IV. If Chriſt, by his death, deſtroyed the Devil; what ſupport and comfort may this afford a tempted Chriſtian? Tho' Satan

[t] 1 Cor. xv. 19. [f] Epheſ. ii. 12. [t] John iii. 36.

be troubleſome, yet he is a conquered enemy; he that triumphed over him, on the croſs, is able to triumph over him in the Chriſtian, and [v] bruiſe him under his feet. The apoſtle who uſed, as well as recommended, the ſhield of faith, draws [w] this believing concluſion, from Chriſt's being given for us, that we are more than conquerors, thro' him that loved us; and [x] that neither angels, nor principalities, nor powers, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord. Whatever weakneſs there is in us, there is ſtrength enough in Chriſt, his grace is ſufficient for us, [y] and his ſtrength is made perfect in our weakneſs. Chriſt having expiated the guilt, and taken away the reigning power of the believer's ſins, Satan's plea is defeated, becauſe the foundation of his power is blown up. Could the poor tempted Chriſtian but ſee it, how ſtedfaſt in the faith might he be, and how might he reſiſt the Devil, ſo as to cauſe him to fly away? [z] Chriſt knows what ſore conflicts with

[v] Rom. xvi. 20. [w] Epheſ. vi. 16. [x] Rom. viii. 32. 37, 38.
[y] 1 Cor. xii. 2. [z] 1 Pet. v. 9. James iv. 7.

Satan

Satan mean, and he has compaſſion and power enough, to help, and relieve the tempted, diſtreſſed Chriſtian. By faith then in the views of Chriſt's victory and triumph, let the tempted apply to their merciful and powerful Saviour, to ſuccour and deliver them.

V. If ſatisfaction to divine juſtice, everlaſting righteouſneſs, ſanctification, Satan's deſtruction, acceſs to God, and eternal life, flow from the death of Chriſt, then hence we may infer, that there is ſalvation in no [a] other; the ſcripture is plain and poſitive, [b] *he that hath the Son, hath life, and he that hath not the Son, hath not life.* Chriſt affirmed the ſame thing when he ſaid, *I am the way, the truth, and the life, no man cometh to the Father, but by me* [c]. Let us then adhere to the ſcripture doctrine, and give no heed to thoſe ſeducing Spirits, who teach, that ſuch as neither know Chriſt, nor believe in him, nor love him may be ſaved (which is the caſe of the heathens, for ſuch as know, love, and believe in Chriſt are Chriſtians, not heathens) but the holy Ghoſt

[a] Acts iv. 12. [b] 1 John v. 12. [c] John xiv. 6.

ſaith,

ſaith, *if the Goſpel be hid, it is hid to them that are loſt* [d]. Do not they then make him a liar, who ſay that ſuch may be ſaved, to whom the Goſpel is hid, and Chriſt unknown: The entertainment of this impious ſentiment, lies at the bottom of all the contempt which, at this day, is caſt upon Chriſt by the *Arians*, and upon divine revelation by the Deiſts. Let us then hold faſt the truth, and contend earneſtly for the faith once delivered to the ſaints, believing according to the ſcriptures, that eternal life is in Chriſt, and in him only.

VI. If Chriſt freely ſuffered for us, how readily ſhould we ſubmit to any ſufferings, whereby we may glorify him. The worſt we can ſuffer for him, comes far ſhort of what he endured for us: He was reproached, buffetted, and ſpit upon for us, and can we endure nothing, bear no reproach for him? Was his ſoul exceeding ſorrowful, on our account, and ſhall we chooſe rather to make uſe of ſinful evaſions, than endure ſorrow and trouble for Chriſt? *Conſider him who endured ſuch contradiction of ſinners againſt*

[d] 2 Cor. iv. 3.

himſelf,

himſelf, leſt you be wearied and faint in your minds[e]: How much better is it to ſuffer for Chriſt, than to ſuffer eternal puniſhment from him for ever, as all muſt, who do not deny themſelves, take up their croſs and follow him? The primitive Chriſtians rejoiced, that they were counted worthy to ſuffer ſhame for his name: Therefore let us rejoice, if we are called to ſuffer for Chriſt's ſake: If we bear reproach for his name, let us reckon our honour as great as our happineſs.

To conclude, let us conſider the excellence of this knowledge of Chriſt, which changes the ſoul into the divine image; let us view the glories of the object known, Chriſt in his perſon and offices; let us enquire diligently into his ſufferings, the cauſes, nature, and effects of them, and if we behold theſe things, in that clear and glorious light in which the ſcripture has placed them, the Spirit of God, at the ſame time, glorifying Chriſt, by taking of his things, and ſhewing them unto us, then we ſhall count all things but loſs, for the excellency of the

[e] Heb. xii. 3.

knowledge

knowledge of Jeſus Chriſt, then we ſhall with pleaſure ſtudy Chriſt, and him crucified, as repreſented in ſcripture; and we ſhall long for that happy ſtate, where we ſhall behold Chriſt face to face, be like him, and ſee him as he is. In the mean time, may the Lord grant, that we may not be barren in the knowledge of Chriſt; and may theſe diſcourſes be owned and bleſſed of God, to promote our growth in grace, and in the knowledge of our God and Saviour Jeſus Chriſt, and then we ſhall never repent the purſuit of this knowledge of Chriſt, and him crucified.

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